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Now and for evermore encompass thee.

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The Spirit's Fellowship—abide with thee.

Where'er thou art, thy unknown way defending.  
The ministry of Angels succour thee.

The prayers of saints, unceasingly ascending  
From earth and Paradise, avail for thee.

Nature, with sacramental touch befriending,  
Reveal her tender mysteries to thee.

The Holy Church, her mother-arms extending,  
Within the One Communion cherish thee,

Until the City from our God descending  
Forever and forever shelter thee.

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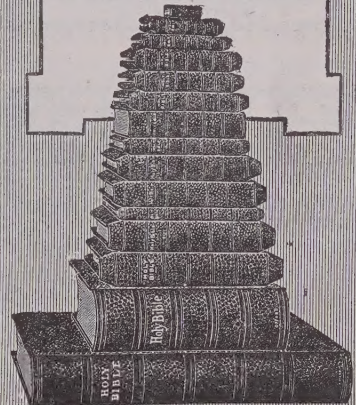
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## History of the Theological Seminary in Virginia.

The Centennial History of the Theological Seminary in Virginia will soon appear in a two-volume edition. The work is being prepared for the press by the Rev. Dr. William A. R. Goodwin, who undertook the task at the request of the Alumni Association and the Board of Trustees of the Seminary. He has associated with him a number of other contributors, some of whom have written chapters that will constitute an invaluable contribution to the history of the American Church, among them being the Rev. C. Braxton Bryan, historiographer of Southern Virginia, and the Rev. Dr. Edward L. Goodwin, historiographer of the Diocese of Virginia. In their contributions to the book, the history of the Church in Virginia is written from the beginning, showing the background out of which the Seminary found its origin.

This history will contain over eleven hundred pages, and will be richly and fully illustrated, showing views of grounds, buildings, missionaries, old class pictures, photographs of faculty, Bishops, and many other views of interest. There will be over one hundred and fifty illustrations in the book.

The book will be offered to preliminary subscribers at \$5 for the two volumes, which is actually less than the cost of publication. This has been made possible by subscriptions received to defray the preliminary cost of getting the volume to press. When the subscription list is closed, the price of the book will be immediately raised to probably \$7 for the two volumes. The proceeds of the sale of the book, after the cost of publication has been provided, will be devoted entirely to the Library Fund of the Virginia Theological Seminary.

As the edition is limited to one thousand volumes, those who desire to procure copies of the book should send their subscriptions to the Rev. A. E. Clattenburg, Hazleton, Pennsylvania. The subscription list will be closed at an early date.



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## Thoughts For the Thoughtful

Speak the truth in love; for without love the truth cannot be made known.

Our heaviest burdens are often those we have no right to pick up.

If you want to learn how to be a cheerful giver, begin by being a systematic one.

"The only gifts our King denies are those of which, if one man has more another must have less."

The greatness of God's care of the body is evidence of His still greater care of the soul; if food is given for the body, how much more will the life within be fed.—Selected.

Every sort of energy and endurance, of courage and capacity for handling life's evils is set free in those who have religious faith.—William James.

Reason says, "If God were good He could not look upon the sin and misery of man and live; His heart would break." The Church points to the Cross and says: "God's heart did break."—Selected.

St. Paul's "This one thing I do" turned the world upside down. A man without a mastering purpose, an unquenchable desire for true honour, is a man whose life is not worth giving to God or to the world.

In 600 B. C. the Indian Brihad-Aran-yaka breathed this prayer: "From the unreal lead me to the real, from darkness lead me to the light, from death lead me to immortality." That is the prayer of India today, and it is being answered.—R. Braunstein.

In the hour when we voluntarily suffer rather than tempt men to sin, when we do heartily forgive a great wrong which we might punish, we realize, although we cannot explain, some part of the forgiveness of God.—Selected.

"The Church would be transfigured if she could, by a corporate faith, stand upon the mount of God, and see Him working here and now only for the delight and joy of all His creatures. With new dignity, which would invest her as with raiment white and glistening, she would then with authority teach that man must love God with all his powers and his neighbor as himself, and make no compromise with party interest."

Us with no other gospel thou ensnarest,  
Fiend from beneath or angel from above;

Knowing one thing, the sacredest and fairest—

Knowing there is not anything but Love.

Ay, and when Prophecy her tale hath finished,

Knowledge hath withered from the trembling tongue,

Love shall survive and Love be undiminished,

Love be imperishable, Love be young.

—Meyers.

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## EDITORIALS

Vol. 88.

RICHMOND, VA., MARCH 10, 1923.

No. 10.

### A SUMMONS TO THE PEACEMAKERS

In the closing days of the Congress which has just adjourned, the Foreign Relations Committee of the United States Senate refused to take up for serious consideration the question as to whether the United States should become a member of the Permanent Court of International Justice. It handed the subject on to the new Congress, which does not meet until next December. In other words, it evaded the issue as completely as it could.

Between now and December, the public opinion of the nation may well begin to clarify itself, and to make its power felt upon the incoming Congressmen.

The Permanent Court of International Justice was established as a part of the movement which created the League of Nations; and the League of Nations is, of course, anathema to certain political groups. But, in a very generous inclusiveness, the Court has opened its membership to nations which do not belong, as well as to those which do belong, to the League of Nations. Therefore those persons who may have scruples against the League as an "entangling alliance," or as some other direfully imagined thing, but who are sincerely desirous of furthering the cause of international conciliation outside the League, can find in the Court a chance to express their convictions constructively. Of course, the friends of the League are also friends of the Court. Therefore, in the championship of this institution, persons of widely differing views on previous matters of international debate ought to be able to agree,—provided, at least, that they have any genuine desire at all for the development of agencies which may make for peace.

The Court takes under its jurisdiction particularly such kinds of international disagreements as those enumerated below; and in the case (but only in the case) of nations specifically so agreeing, its jurisdiction in these matters may be compulsory:

(a) The interpretation of treaties.

(b) Any question of international law.

(c) The existence of any fact, which, if established, would constitute a breach of an international obligation.

(d) The nature or extent of reparation to be made for the breach of an international obligation.

(e) The interpretation of a sentence passed by the court.

The judges of the Court are a permanent tribunal. One of them—notwithstanding the fact that the United States Government officially has not yet recognized the Court—is the eminent American jurist, John Bassett Moore. Mr. Elihu Root, former Senator and Secretary of State, was one of the men whose legal genius helped most signally to shape the principles upon which the constitution of the Court was built.

Do we really want to have something done which will make plain that America is not as indifferent to the cause of world peace as now would seem to be the case? Then surely, since the present Administration at Washington gives some evidence of being interested in the Court, the sentiment of the people should begin to express itself unmistakably in this matter. It was argued against the League of Nations that it might call upon its members to join not in peace but in wars. Aside from any discussion of whether there was or is any ground for such a fear concerning the League, there can certainly be none concerning the Court. It represents the next sane and obvious step toward the substitution among the nations of reason and justice for unrestrained brute appeal to force. The need now is that the American people shall be so concerned to have their country lend its strength to the Court that the next Congress shall be in no doubt as to the popular will.

### THE NEXT STEP IN CHRISTIAN COOPERATION

In the last issue of *The Living Church*, there is a very interesting letter from Mr. Robert E. Gardiner concerning the Federal Council of the Churches, and concerning the discussion at the recent General Convention of the matter of our membership therein. Also there is an editorial in the same issue of *The Living Church* which comments upon Mr. Gardiner's letter.

*The Living Church* finds it difficult to recognize explicitly the fact which Mr. Gardiner emphasizes—namely, that Bishop Brent was earnestly and thoroughly in favor of our accepting full membership in the Federal Council. It was unfortunate that this fact was much obscured in

the debate which took place in the House of Clerical and Lay Deputies. From certain statements made then, not a few deputies received the impression that Bishop Brent was content merely to have our present half-relationship continued as it is. The causes of this confusion we have already outlined in an editorial printed shortly after the Convention adjourned; and one of the causes, as we recognized at that time, was Bishop Brent's act in signing the report of a committee which brought in a compromise resolution. As we pointed out before, this was done by the Bishop because as chairman he wished to present in the name of the committee that which represented the



greatest common denominator of the Committee's mind in regard to participation in the Federal Council; but he stated to the Committee at the time that he held himself free as an individual to urge a bolder policy than the whole Committee would agree to. This method of procedure on the Bishop's part did ultimately result in confusion, and therefore—as we have stated before—seemed to us unfortunate. But be that as it may, the fact of the Bishop's position, and of his thorough-going conviction about our relationship to the Federal Council of Churches, is unmistakable, and the people of the Church-at-large should be made conscious of this fact.

We speak thus particularly of Bishop Brent not only because Mr. Gardiner, in the letter to which we have referred, speaks particularly of him, but also because in this matter Bishop Brent is more than an individual. As Chairman of the Continuation Committee, he is the representative of our Church most solemnly charged with the responsibility of promoting the World Conference on Faith and Order, through which our Church is seeking to make its supreme present contribution to a closer understanding between all Christians, with the hope of a genuine Christian reunion as the bright—even if distant—goal. Mr. Gardiner is the layman above all others who has put his mind and soul with unlimited devotion into this same great effort. These two men, therefore, typify the desire which exists among us to turn our much-speaking-about Christian fraternity into fact. And both these men, in the clearest and most emphatic terms, have said that the road toward Christian unity is made immensely more

difficult by our present grudging attitude toward the Federal Council; and that nothing would more contribute to the creation of an atmosphere of confidence and hope than that we should enter frankly into that great mobilization of Christian forces for immediate and practical Christian service which the Federal Council represents.

Surely in these times when we recognize the tragedy of world-divisions, we should recognize the tragedy of the divisions of the Church. We are not going to bring all Churches into one undifferentiated group, any more than we are going to bring all nations under one government; and both possibilities would be equally undesirable. But we can—if we desire it enough—bring the separate nations into a world association for the safe-guarding of our international life; and it is possible to bring the Churches together into a similar fellowship of practical cooperation. The Federal Council is our best existing agency for bridging the gulf of suspicion and distrust between Christian communions, and for building the solid ground of unity in service upon which we can all begin to stand. It is significant that foremost leaders in the movement for Christian unity favor our entrance into the Federal Council, and it is important in this matter that the record be kept straight and the facts be surely known.

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The article on the opposite page on "The Call to the Ministry" is the first of a series, written by students in the Theological Seminary in Virginia, and others will appear from time to time.

M.

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## A SUGGESTION FROM BISHOP GAILOR

To the Bishops and Clergy of the Church:

Brethren—The National Council invites you to join with us in observing Wednesday, March 14, the Wednesday after Mid-Lent Sunday, as a Day of Special Intercession for God's blessing upon the Church's work at home and abroad.

The Gospel for that week contains the age-long challenge to the disciples to feed the multitude with the loaves and fishes they have to offer and to trust Him for the triumph of the Kingdom.

Let us all in confident faith assemble in the churches on the day appointed, to make our communions, to meditate upon His Love and Mercy, and to entreat his help and blessing upon our all too feeble service in bringing the souls of men to Christ.

THOMAS F. GAILOR,

President of the National Council.

February 23, 1923.

### A BIDDING PRAYER.

Which may be used on the Church's Day of Intercession,  
Wednesday, March 14, 1923.

Good Christian people, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness

of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall pray for the President of the United States, and for the Governor of your State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the Glory of God, and the edifying and well governing of the people.

Ye shall pray especially at this time for those in authority in Europe, that they may have their eyes opened to the things that make for real peace so that the war-weary multitudes may be brought to Christ and his tranquility.

---

O Eternal God, Who hast committed unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; Grant that we may give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, O Father, by Thine infinite love for us and for all men, to love those, whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. Amen.

### LENT, 1923.

Look honestly at your character. Do you grow in wisdom and stature, and in favor with God and man? You are often too tired to make the most of your opportunities for religious exercise. You need the rest of body and mind afforded by the renunciation of social engagements customary in Lent.

Enter, then, more often into the presence of God in public worship. Pray more frequently. That you may cultivate companionship with God through worship, and so refresh your soul, is the intention of the more frequent Church services held in Lent.

---

Nurture your mind by the study of the Holy Bible and other books about the Christian religion. You can think straighter and clearer with some knowledge of Church teachings and doings. Books in the Church vestibule may be borrowed. The time and energy for this mental stimulation is given to you by the relaxation of Lent.

Transform the physical vigor, the spiritual power, and the mental energy generated by Lenten discipline into neighborly and helpful service. There is ample need for your labor in this Parish. Give outward and practical expression to your impulse of devotion to our Lord Jesus Christ by almsgiving, friendly words, and useful acts. So will you advance the Kingdom of God this Lent.—Exchange.



# WHY THE MINISTRY?

By Alexander C. Zabriskie

**M**ANY men are deterred from the ministry because they think that in it they would be intellectually fettered and forced into obscurantism. But the minister is no more of necessity an obscurantist than a Republican is a reactionary, a politician a crook, or a scientist an atheist. There are reactionaries in the Republican party but in its fold are also men like Senator Borah and Mr. Hoover; though unquestionably there are crooks among the politicians there are also men like Senators Underwood and Pepper and ex-Governor Miller of New York; many scientists are numbered among the atheists but there are also those like the professor of Biology at Aberdeen, Dr. J. Arthur Thomson, and the professor of Astronomy at Princeton, Dr. Henry Norris Russell. So a clergyman may be an obscurantist, may refuse to face advances in knowledge, may live intellectually in the dark ages—unhappily we see too many of this type; but he may be a vigorous and spacious thinker, in touch and sympathetic with all intellectual adventure and advance, adjusting his conceptions of things divine so as to tally with the new revelations thereof discovered by all branches of modern scholarship—and thank God we see many such men in the ministry, men who are mentally alert, open, inquisitive.

The young minister or theological student of today is not forced to take an obscurantist views of the Bible. He regards it as a library whose central theme is the story of the spiritual and political growth of a people; as the statement, in allegorical form sometimes, of the truth of God's presence and guidance in the development of the world and man. He regards the language of dogma not as a final statement of truth which may never be altered, but as an attempt to express in words some tremendous truths which man has realized; and he remembers the inadequacy of words to express ideas which man can only grasp at without being able fully to comprehend. He refuses to exalt the form above the substance, whether it be any set of words above the general truth they embody, or ritual above the devotion it is supposed to denote, or official position above the service to Christ that that position is designed to enable its incumbent to fulfill. He recognizes the danger of making means into an end; but he realizes also that one need not succumb to that tendency. He regards an open-minded attitude on such matters as vital to the Church and to his own spiritual and intellectual life. Possible opposition to such a position may be a challenge and an inducement to enter the ministry in order to do whatever is possible to help the progress of the Church as an instrument in God's plans.

Looking at the ministry the young college graduate sees plenty of opportunity for the open use of the best qualities of his mind. In fact it offers him a chance and an inspiration to do the widest studying, the deepest thinking, to grapple with the most fundamental problems of morality, philosophy, life in general.

The ministry needs men who can sympathetically and intelligently study the new knowledge that science and history and archaeology are bringing to light, who can assimilate the proven and accepted facts and rethink their ideas of God—His nature, will, mode of action, etc.—so as to include these new elements. Theology must keep abreast of general culture. At various times when it has been in conflict with the truth discovered in other fields of knowledge it has lost the support of scholars and thinkers; and men who might have been its most helpful allies have been driven into the ranks of the opposition. The Church needs these men as much as they need the Church and it can only hold them if it open-mindedly seeks the Truth, come whence it may, lead where it may, and if it includes in its conceptions and teachings all the Truth discovered anywhere, in the test-tube of the chemist, the researches of the psychologist, the labors of the archaeologist, as well as that gleaned by the Biblical scholars and ecclesiastical historians. Such open-minded, widely-read thinkers and teachers can find plenty of occupation in the ministry, for the Church serves God and mankind as an educator. The efforts of such men in the Renaissance and in other periods of the past have been invaluable. They have rescued the Church from false positions into which it had been led by adhering to what had once been generally accepted after the increase of knowledge had introduced new conceptions, and they have been indispensable forerunners to great revivals of vital religion. The Church today needs men with the vision and fearlessness of Clement and Origen, of Erasmus and Luther. What more stimulating or useful task is there in the world today for men of thought than interpreting to many in perplexity the manifold signs of the character and will of God; for on their conception of God depends their ideas of the meaning of life, of duty to Him and their fellows. The ministry lies open to these thinkers and offers them other incentives as well.

At the present moment the moral code by which our

forebears lived is under heavy fire. Its underlying principles and the deductions drawn from them are being searched for their justification. That "our fathers professed this" or "the Church teaches thus" is no longer sufficient sanction for any practice or inhibition. "Why shouldn't we do this thing?" is asked by young men and women today of every article in the code. Out of this confusion of questions and answers a new morality will arise to serve its term, the content of which will of course be determined by the interplay of many different factors, historical, political, economic, etc.; and the Church must have its influence, too. But the Church has got to vindicate what it tries to insert into that code, it must show cause why its teachings should obtain. To do this requires the best thought of men who appreciate temptations and difficulties, who know the world and life, who can learn the lessons of history, who can separate eternal principles from transient forms, who can discern the will of God, and who can weave out of these and other elements a coherent, intelligible, justifiable system of ethics that human consciences and human intellects alike will approve. Many leaders in various departments of the world's life are looking for the Church's message and leadership to bring in a healthier, positive morality, freed from all cant and non-essentials. If the Church's thinkers and teachers fail to supply a Christian message that can convince the world—because their suggestions are too flabby or sentimental, or out of touch with human needs and experience and reason—the world will find its guides elsewhere and the Church's opportunity along this line be lost.

Then, too, the ministry needs statesmen—men who know what the religion of Christ can contribute to a world that's out of joint, heaving with internal disorders, ready to explode; men who know the temper of the world and the best method of approaching it; and who can bring these two considerations together and figure out how the Church can most effectively bring the mind and spirit of Jesus to bear upon the present condition of affairs. Men whose interests lie along such directly practical lines can find ample opportunity for the use of their talents in thinking out the Church's position on international and industrial questions, and the immediate steps by which to make the principles of Jesus influential in the treatment of these problems. What shall the Church say to the politician, the capitalist, the labor leader? How shall the Church act in any given situation? Answering these questions is a worthy job for any large-hearted, clear-thinking man devoted to the welfare of the world in this and future generations and to bringing to pass upon the earth the Kingdom of God.

And finally, we all know men to whom life is "dull, stale, flat, and unprofitable."

"a tale told by an idiot,  
"Full of sound and fury, signifying nothing."

men who have tried various means to find in it that zest and buoyancy that alone makes it thoroughly worth living and have failed; and also we know men of great parts who are not at all fulfilling their possibilities. We feel sincerely sympathetic and honestly sorry for them. They are troubled with many sorts of difficulties and often consciously long for something to straighten them out. Presumably a clergyman, or near-clergyman, has felt the influence of God in resolving doubts, overcoming temptations, giving to existence a focus and meaning and goal. He is sure that such intimate religion can straighten out others in the same predicaments in which he once found himself. Bringing men to an understanding of the meaning of fellowship with God, helping them to cultivate and maintain it, is the most important part of any minister's life. The Apostles declared what they had seen and heard; the minister tries to help people by showing them what he has found out from his own experience and from the experience of others throughout the centuries concerning the possibilities of personal Christian religion and the requirements therefor, positive and negative. To each individual this has to be told differently, to each we must translate God in slightly different terms, for no two men see things exactly alike or are persuaded of anything by identically the same reasoning. Studying God and individuals so that we may help establish the personal relations between them that we are confident will mean so much to each is a task that will try and often baffle any man's mind and heart. The possibility this personal work offers of helping others, of doing God's work, and incidentally of winning the chiefest of all human rewards, friendship and the realization that you've assisted some one else to get more out of life, are boundless; and they challenge the best any man has of mind and heart and they call into service all that he has ever learned anywhere of man, of life, of God.



# RELIGION AND THE AGE

By the Reverend James E. Freeman, D. D., of the Church of the Epiphany, Washington, D. C.

IS this present period one without deep religious convictions? This is a leading question; and we believe the answer to it is immediate. No—if anything there are more evidences in the world today that indicate a revival of sane religion than have been witnessed for generations past. A distinguished Yale lecturer calls this a "wistful age," an age of deeper and finer yearning after the things of the spirit; and we believe it is. Like all post-war periods there are evidences of laxity and excesses here and there that to the superficial observer might indicate that we had come upon a time where spiritual ideals and governing moral principles had lost their compelling and restraining power. Let us admit that we are not impeccable and that there is abundant need for weighing our virtues conservatively.

On the other hand there are clearly defined evidences that men and women of every sort and kind are thinking deeply and seriously today about religion. Let us acknowledge here that Church statistics do not wholly disclose the religious temper of an age, nor do they fully comprehend the volume of work that springs out of a religious motive.

Donald Hankey with discriminating vision discovered what he called the "inarticulate faith" of countless numbers of English "Tommies"; and he made clear to us the inherent religious impulses and convictions of men whose training in the ways of the Church was altogether partial and negligible. There were many lessons which the great war taught us that transcend all that is base, vulgar and vicious in human nature. Among other things it reaffirmed what Sabatier once said, that "man is incurably religious." There is much, too much pessimism today concerning the decadence of the things of the spirit and the hopelessness of our moral condition. We cannot believe that any approach to reform will effect far-reaching and salutary results that bases its appeal upon the hopelessness and utter moral atrophy of mankind in general. The Jonathan Edward's method of approaching men with such a conception of depravity as finds expression in his notable sermon, "Sinners in the hands of an angry God," we cannot believe is in consonance with the method unvaryingly practiced by the world's Saviour. He came to men with eternal hope, and it was in answer to His critic's presentation of a gross sinner whom Moses, in the law, said, "Such should be stoned," that He said, "he that is without sin among you, let him cast the first stone," and then to the penitent and embarrassed sinner, "Go, and sin no more." Jesus certainly did not condone sin or seek to palliate it, but He awakened within the sinner the hope and expectation of better things; yes, and gave the power to accomplish them. Our age is not very much unlike those that have gone before, except that we have far better facilities for knowing both its good and its bad than were given our fathers. Trevelyan does not paint a very glowing picture of our Colonial period, and if we are to accept Strachey's analysis of the early Victorian period, there is much about our own time that marks an advance in matters of both public and private manners and morals. We can only understand an age and approximate its worth in the light of comparative history. All this is not to say that there is no place for reform or the vigorous prosecution of all that makes for moral and spiritual betterment. The point we wish to make is simply this—that the hopeful and expectant attitude that believes in what some one has called the "saving remnant" in human nature, is the only method that has ever succeeded in lifting men and women to new levels of thinking and living. If we are to present appealingly and effectively a "gospel for an age of sin" it must be in the spirit of Him who saw in men the undeveloped and unrecognized potentialities of goodness.

All this leads us to consider the fitness and preparedness of the Christian Church for the great, yes, the greatest opportunity ever presented to it. Obviously, the major part of the regenerative and salvage work of our time is in the hands of the Churches. The ill-considered talk about the incapacity or unfitness of the Church as an institution to affect the moral and spiritual outlook of our time proceeds from prejudice or ignorance. As an institution, the Christian Church is a power to reckon with. Much can and must be done to make its ministry more acceptable and profitable to the world; but the very crisis that confronts it should prove what Bishop Greer called its "opportunity-time." Few people take seriously the superficial reason of "Why, Smith doesn't go to Church," as a basis for dissolving the Church as an institution. We are all committed to a policy of reconstruction and renewal

and every attitude of conceit or undue assurance at this time must work impairment and havoc. Every official utterance given by the Church since the war, by Protestant and Catholic alike, has shown the determination of organized religion to meet the pregnant issues as they arise.

The new accent upon the "social implications of the Gospel" (perhaps not enthusiastically received by some) is in demonstration of this. We venture to affirm that the great Church bodies have, in the past three years, in their public pronouncements shown as clear a vision of present world conditions and needs as have been set forth by any other of our corporate bodies, commercial, industrial or political. However the critics may regard the new attitude of the Church towards questions that were hitherto considered as quite outside its pale, there is little doubt that the efforts of the Church in the direction of better industrial and civic conditions are beginning to be felt, and they will be felt more largely as time goes on. On its institutional and so-called practical side, the Church in America at the present time is far in advance of the Church of a generation ago. In many respects it is interpreting itself in terms more readily understood.

Apart from all this, what is to be said of the teaching and preaching power of the Church? Does a generously critical study of it disclose an advance over conditions that existed thirty or more years ago? We used to boast of our great pulpit prophets, of whom Beecher and Brooks were the foremost. The late Mr. Pierpont Morgan said to us some twelve years ago that, so far as the pulpit power of the Church was concerned, we had come upon a rather sterile, and as he called it, "leaderless age." We are disposed to think that possibly the rise of institutionalism is in no small part responsible for this condition. The modern clergyman is charged with administrative responsibilities quite unknown to his predecessors. Like every other enterprise the Church has multiplied, probably too much, its machinery, and in doing so has curtailed or restricted some of its older and time-honored methods and usages. One thing is becoming clearer, namely, that no matter what other agencies or enterprises the Church may employ for attracting and holding the people, it cannot, except to its infinite hurt, neglect or treat indifferently its ministry as a preaching and teaching Church. A distinguished modern writer makes bold to say that the modern pulpit has no acknowledged power, that it has become an anachronism. This is not true where the prophet is exercising with fine consecration his gifts; as may be amply demonstrated in those Churches where the inspiration of preaching holds multitudes with irresistible power. Preaching has never been more popular than it is right now; indeed many of our outstanding public men have turned to preaching. Theodore Roosevelt was never more splendid or persuasive than when dealing with great moral issues. No, preaching has not lost its power to attract; and it is demanded today as perhaps it has not been for a generation or more. A few years ago, Mr. George Wharton Pepper, the distinguished lawyer, occupying the honored place as the Lyman Beecher lecturer at Yale, presented in a striking and forcible way, the demands of the layman for the pulpit and the prophets. In a "Voice from the Crowd," he set forth with peculiar power the laymen's point-of-view; and it were well that the preacher of today heeded his strong challenge.

It is becoming increasingly clear that too many who exercise the prophetic ministry are not heeding the voice of the people with respect to the kind of sermons the people demand. Conceit of orders may, as in other times, prove the undoing of the pulpit ministry and the curtailing of its influence. Are the people then demanding that the preacher of today shall prophesy "smoothe things"? That his message shall have about it a so-called "modern flavor"? We think not. In the main the layman's demand often rises higher than the preacher's vision. A fine example of this is found in a letter we recently received from one of the most distinguished men in public life, a man of unusual discrimination and acknowledged gifts. He said "the pulpit has unfortunately become the forum for the exploitation of all sorts of theories of life and conduct. We are losing definite creeds which have been the product of the best thought of the ages under the divine direction, and supplanting them with the novel conceptions of those who sincerely believe in their own superiority as theologians and philosophers, most of whom ignore the fact that faith is fundamental to Christianity. My opinion is that this development is due almost entirely to the spirit of utilitarianism which pervades every field of human endeavor. We are emphasizing 'good works'



not as an evidence of faith, but as an end in itself. We are losing sight of the spiritual side in our devotion, to the material side. Humanitarian purpose and morality seem to be considered Christianity and not the results of Christianity. I believe that it was Max Mueller who said that all religions command, 'Be good, my Boy,' but that the Christian religion is the only one which commands, 'Be good, my boy, for God's sake.' In any event there has been a decided tendency to measure the activities of life by their material usefulness alone. The consequence is a loss in cultural, intellectual and spiritual development, a retrogression rather than a progression in perfecting human character." Continuing, he says, "It lies with the Church, as I see it, to bring man back to the path that leads to higher purposes and nobler ideals, to a truer conception of religion and its supreme place in the world, and to a clearer comprehension of the difference between spirituality and morality. Possibly it is presumptuous for a lawyer, to express as frankly his views about a subject which is outside the sphere of his profession, but I have taken the liberty to write you on this subject so that you may know the point-of-view of a layman as to the present state of the Christian religion and the forces which seem to control the Church of today in its activities."

Such a criticism or observation is worthy of serious heed, especially when it is enforced by the further word from the same writer, that "there has been in recent years much too great latitude in the matter of religious teaching and preaching." What this and countless other laymen are contending for, is not less preaching, but more; but preaching that deals with the fundamentals and essentials of religion, and that recognizes that faith is one of its indispensable requisites. Topical and eccentric preaching has had its day and lost its force; and along with ecclesiastical vaudeville, must give place to something stronger and more persuasive.

Are the people tired of the Bible and the exposition of its great passages? We do not believe it. On the contrary, there is a tragic eagerness to hear those who come with the ancient word: "thus saith the Lord." It was John Briery who said: "Let our prophet come with a new mandate for the soul upon his lips and tho' his speech be in the dialect of a Galilean peasant the people will hear him gladly." Dwight Moody had known little of the atmosphere of the class-room, nor had he experienced the impact of those cultural influences that contribute to high mental development, and yet his persuasive power as a preacher was almost unequalled. The very simplicity and directness of his style coupled with a wide and intimate knowledge of the Bible made him the outstanding evangelist of his time. There can be no greater mistake made by the minister of today than to regard the sermon as a sort of "necessary evil," a thing to be got through with, some-

thing in which the average worshiper has little or no interest. Further than this, to interpret the demand of the people as a demand that calls for an anemic and colorless presentation of great Bible truths, is to utterly misinterpret both their attitude and their desire. Like the Greeks of old, the people are at the gates of the temple, saying "Sirs, we would see Jesus." In his over-zealous efforts after a liberal and broad interpretation of the Bible and its great moral principles, many a preacher has so diluted his message as to render it both unappealing and impotent. "There has been in recent years much too great latitude in the matter of religious teaching and preaching,"—this is the serious conclusion of one who by temperament and training is entitled to represent the best thought of the layman. It is strikingly interesting and significant to note that the preachers of our time who have held and who continue to hold, on consecutive Sundays, great throngs of eager and responsive hearers, are those whose pulpit utterances are characterized not only by clarity and beauty of expression, but by a deep and abiding conviction. Said a really great prophet, "When the preacher takes himself and his work seriously, the people will take him seriously." No preacher without conviction of the eternal import and indispensableness of God's message to men as the only and sovereign means of salvation, can long hold the ear of the people. Nor can he do the high and glorious work for which he was ordained unless he has a consuming passion for souls. The preacher who comes to be popularly called a "broad" or "liberal" man may ultimately discover that his breadth and liberality have come to be regarded as synonymous with shallowness and superficiality. We are not pleading, nor does the layman, for a narrow, insular or unscholarly interpretation of Holy Writ. We are pleading for a revival of that kind of preaching that has power, because it has both scholarship and conviction. "I have not had the time to read through a new book or to prepare a new sermon in ten years," said a busy, over-busy pastor of a metropolitan Church; to that man the Master's admonition has immediate application. "Thou art troubled about many things; but one thing is needful." If institutionalism is to continue to be a recognized asset of the Christian Church, and if the administrative work of the parish is to continue to occupy the large place it does at present, then the preacher must be relieved of responsibilities that today hinder and embarrass him. The demand of the layman must be met, the ministry of preaching must again be restored to its place of power and influence. Yes, and the pulpit message that has been largely of a speculative or negative character must give place to those positive, affirmative and unchanging declarations of truth and righteousness which were given to the world by Jesus Christ.

## The Great Commission

### AFRICANS LOOK TO AMERICA FOR HELP.

C. Kamba Simango, a native of Portuguese East Africa and a graduate of Hampton Institute (Virginia), class of 1919, who has just completed a special course at Teachers' College, Columbia University, spoke recently in Ogden Hall, Hampton Institute, on African forms of government, police systems, education, and physical training.

"Africans," he said, "in spite of the lack of highly organized police systems, succeed in apprehending wrongdoers. They follow the customs and laws which are useful to their tribes, but they do not carry their rules beyond their tribes to so-called 'aliens.'"

His wife, who is a native of Freetown, Sierra Leone, and who is a graduate of the Royal College of Arts at South Kensington, England, described the affection of African mothers for their children, especially for those children that are offered in human sacrifice for the sake of bringing peace to whole tribes, and likened this affection to that expressed by other mothers who send their sons to fight in modern warfare. She referred to the hardship which is brought on African women through the government conscription of able-bodied men for forced labor. "There are today," she said, "two hundred and twenty-six different languages and over nine hundred dialects spoken in Africa."

At another Hampton Institute meeting Kamba Simango gave, in appropriate African costume, vivid pantomimic presentations of an elephant hunt, a watch doctor's incantations, and a leopard-killing.

His wife described several phases of African life, gave an African dance with piano music (originally written by Coleridge-Taylor and later arranged by Helen Hagen), which was played by R. Nathaniel Dett, and displayed spec-

imens of native African work in brass, textiles, and basketry, which had been made by men and women who had not come in contact with outside civilizing influences. She said:

"The Africans need help in order to develop themselves, but they also have important contributions which they can make to the rest of the world, especially in the fields of art and music.

"Those who go to Africa must have big, generous hearts. The natives are keen at detecting all insincerity or failure to make works and deeds consistent. The African native judges individuals. He does not put many persons in a single group because of the failure or even meanness of a single individual. Africans are carefully watching American Negroes to see what they will do to help Africa."

These two well-educated Africans will leave the United States in April to take up their work of missionary teaching the natives the best that they possessed of religion and civilization and that these missionaries continue their work of bringing out the best traits of the natives were opinions expressed by Kamba Simango before a large audience of white and colored people, assembled at Hampton in the Mt. Silinda School, at Melsetter in Southern out to get those things which will develop his happiness some of their worthwhile gifts.

That the missionaries who have gone to Africa have and welfare.

"We find that the African is also striving and reaching ton Institute. He said:

Rhodesia, where they will help the native people realize "In 1920, I understand, the Government of Southern Rhodesia started two industrial schools. They have tried to interest missionaries to develop industrial education to such an extent that the natives will use the material they have for commercial purposes. This is the time that we need the educated Negro to point out the way. The Government of Rhodesia is extending liberty in education. Africa is looking for intelligent Negroes to do educational work in Africa.

"What Hampton Institute stands for in the United States we mean to make Mt. Silinda School stand for in Africa."



# THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

## THE OBJECTIVES OF THE LEAGUE.

**R**EFERENCE to the issue of November 11 in which a constitution for the Young People's Service League is printed, finds that the second article deals with the League's objectives. There are four, as follows:

1. To unite its members in Christian worship.
2. To teach its members the joy of Christian fellowship.
3. To train its members in Christian service.
4. To instruct its members in practical religion.

The successful League will keep these objectives vigorously before its members. It would be a helpful thing at one meeting a month to have a talk by some member of the League on these foundation principles. Platitudes are not popular with young people and in this day of over-organization flaboyant preambles excite only amused contempt. The emphasis here is real and abiding.

The first objective is "to unite its members in Christian worship." Sooner or later one must meet the practical question of the necessity and value of public worship. What is the psychological basis of the varied excuses which Church members are wont to make to explain their absence from public worship? The age prides itself on its practicality. Where it sees something of value it makes all sacrifices to obtain it. Nowhere is the ordinary professing Christian less frank than here. He recoils from stating bluntly that the worshipful life means nothing to him, but rather palliates self-reproach by excuses often as contemptible as they are specious. The sermon, the choir, the temperature of the Church building, the physical construction of the pews, draughts from an open window, the presence of Mrs. A or Mr. B, the organist, the length of the service, these offer a fertile field of examp- tion.

We have evolved a few euphemisms that your indifferent Church-goer rolls over his tongue, such as, in regards to the sermon, "No one was ever converted after twenty minutes"; "A service more than an hour long repels rather than attracts." And yet your special pleader will sit for two hours looking at a stupid and disappointing moving-picture, bored to extinction, but faithful to the end, because he must get the value of his investment.

It is perfectly true that worship should not penalize sincerity and patience. Is corporate worship a persistence of Mediaevalism? Should it not be discarded if it does not attract and appeal? In this day of religious adjustments can we not find some effective substitute for it? Is it not after all an effort to stabilize an organization which depends for its continuance on the publicity and propaganda of the Sunday gathering?

Some of us who are the heirs of the Christian tradition believe worship to be an inevitable expression of the desire to love God with heart, mind, soul and strength. We recall that the Master said, "Where two or three are gathered together in my Name, there am I in the midst of them." One should not need to be taught today the value of corporate action.

We believe that our Communion has laid the emphasis in the proper place with the announcement of Divine Service rather than Preaching. Stated briefly, there are five principles which establish the value and the necessity of corporate worship. First, it has regard for what Peabody has called the "tides of the spirit." Herbert Spencer tells us that motion, although it seems to be continuous, is in fact undulating, rhythmic. There is action and pause. There is motion and cessation. So also with life. In the midst of His busiest ministry, Jesus was wont to say to His Disciples, "Come ye yourselves apart and rest awhile." The arid wastes of a life obsessed with routine are refreshed by the inflowing of the tides of the spirit. Second, the Service, even though there be no sermon, has a teaching function. Regular attendants absorb a great deal of the Bible text, especially as it relates to our blessed Lord. The Church Year is Christocentric. Third, Corporate Worship is the outward expression of corporate religion. Evil is always organized. Worship cements Christians into a unity deeper and profounder than that developed by any other type of social contact. It underlies all true fellowship. Fourth, it affords an opportunity for thanksgiving and praise to Almighty God for the dispensations of His Providence, for prayer in which God's will is made known to us. The ingratitude which chills the hearts and darkens the lives of many can be eradicated if one seeks habitually the opportunity for thanksgiving. St. Paul is constantly urging upon the Churches, "In all things give thanks." Fifth, it affords us what Dr. William Taylor calls "the rectifying influence of the sanctuary." It adjusts our standards to the magnetic north of the teachings of Jesus. It pro-

tests us from conformity to the law of the average. It gives us that perspective which regards the law of compensation and it assures us that the judgments of time are always moral.

Is it not fitting, therefore, that the unity developed in Christian worship should be a primary objective in the League's life? Failure in the goal to be achieved awaits those groups who develop in their Devotional Meeting a substitute for the regular worship of the congregation. The informality of the former period is tremendously needed but it should flower in a deeper consecration to the worshipful side of the Christian life as it is expressed in our own Communion. We do not commend our liturgical worship by decrying the worship of the other Communions, or even by arguing about its points of superiority. We commend it rather by attending the regular services of the Church. Let this not be forgotten.

There will be a Conference of Educational Executives at Omaha, Nebraska, April 12 to 16, at which Young People's work will certainly be considered. The main theme for discussion is the Church in the Rural Community. Saturday, April 14, is to be given over to meetings of Provincial groups, where all matters of interest within that radius will be discussed. A similar conference was held last year in Chicago. Among its accomplishments these may be noted: First, it puts the department "en rapport" with the Diocesan Executives. We must remember that from the point of view of the General Church the Diocese is the unit. Also it affords the General Secretary an opportunity to outline his plans and to report success and failure in those heretofore undertaken. It provides contact throughout the whole Church with those interested in a similar line of endeavor, thus destroying provincialism (this is not a pun) and insularity. Finally, it gives encouragement, inspiration and help to those who are in the field, outlines methods conducive to success on the basis of vindicated experience. Leagues with problems unsolved will do well to present to their Diocesan Executive, a request for the consideration of their problems at the Group Conference on Young People's work. We may devoutly thank God that the new organization of the Church which with the spiritual motivation of the Nation-Wide Campaign is beginning to achieve a national Church in fact as well as name.

## THE CASH REGISTER.

### A Parable of Safed the Sage.

I visited a Cash and Carry. And I bought a package of Breakfast Food, and nine bars of Soap, and divers and sundry other things, and I slipped the Cashier a Bill, and she rang up my fare on the Cash Register, and handed me back my Change.

And I stood and watched the Cash Register, and how the girl Operated it.

And I spake unto the Proprietor, and said:

That is very wonderful, and it seemeth to be Perfect. And it must needs be at night that the total record shall exactly correspond with the Cash on Hand.

And he said, Thou hast another think coming. If at the close of a busy day, the amount of Cash should exactly equal the amount recorded, we should think it an interesting coincidence. If it happened two days in succession, we should be surprised. If it happened three days in succession, we should be suspicious. And if it happened for a full week, we should fire the Cashier.

And this surprised me.

And he said, Behold now a few purchasers. The man now at the window hath bought goods to the value of forty-two farthings, and he handeth in the half of a silver shekel. The machine ringeth up forty-two, and the Cashier handeth him back eight farthings. And now cometh a lad who had bought to the value of eighty-three farthings, and he handeth a shekel, and the register showeth eighty-three, and the Cashier handeth him back seventeen farthings. And that woman buyeth to the value of a shekel and sixty and nine farthings, and the register showeth that amount, and the Cashier handeth back three shekels and one and thirty farthings. So far as we can see, she hath made no mistake, and if she had done so, the customers would probably have noticed it. But it is not in the nature of the Human Mind to make such subtractions all the day long and never make a mistake. The machine is too stupid to err in the addition, but the human mind is too intelligent not to make mistakes in the subtraction. If the Cash Register doth always agree with the Cash, it is because the Cashier has been counting up toward the end of the day, and making change a few times with the drawer open, and pocketing the difference. Our Cashiers are experienced and honest and good; and we

(Continued on Page 23.)



## Christianity and the Community

### Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

#### AN INTERESTING PROBLEM.

"If a battleship costs \$7,500,000, and a mile of good road costs \$1,200, how many miles of roads can be built for the price of one battleship?" That was the problem that a little girl brought to her father to examine, to see if her figuring was right, and as he looked at it and its division and answer: "Six thousand, two hundred and fifty miles of good roads," he did some real thinking.

On this basis the cost of one battleship would build a "good road" from one side of this country of ours to the other and back again. A road that would be used, and enjoyed by thousands of people, that, with proper care would last for generations.

But on the other hand, what is the durability and usefulness of a battleship? It has to be scrapped in a quarter of a century at most, and there is every likelihood that it will not serve in a single battle.

It is a most encouraging sign that such a problem as this is being given to our children to solve arithmetically, for later on they are certain to begin to think about it economically, and some day these children will be voting citizens.

If the cost of one battleship will build a good road from the Atlantic to the Pacific and back again, what could be done with the cost of a whole navy?

The same questions can be asked with reference to school buildings, and hospitals, and agricultural experiment stations, and dozens of other useful things that will promote the comfort and well-being of a nation. This kind of teaching in our schools is sure to bring forth good fruit some day.

#### PRISON REFORM.

The Atlantic Monthly for March contains such a practical article on this subject by Adolph Lewisohn, that we print it in full herewith:

"The time is ripe for an effort toward improvement in the prisoner's condition which is solidly based and free from emotion. This must lie in making it more generally advantageous to treat the prisoner well. The doctrine is not novel. In fact it is a hundred years since Elizabeth Fry first set forth the truth that the lot of the prisoner could be made tolerable only by giving him productive work to do, and practically every step of progress in improving the lot of prisoners and lifting the level of prison administration has been brought about by applying Elizabeth Fry's doctrine. Productive employment in prisons is the only sound basis for their steady progress toward sound conditions. Furthermore, the productive employment must be organized in such manner that gradually the prisons will become self-supporting. As a business man I can see no necessity for the heavy taxation imposed on law-abiding citizens in order to maintain able-bodied, mentally sound law-breakers.

The goal at which all efforts for amelioration should aim is that every prison shall be a workshop for restoring prisoners at the end of their term to civil life in condition to be useful members of the community. Unless the prison fulfills a remedial function; unless it brings about an actual improvement, physically, mentally, and morally, in those who are subjected to its treatment, it is, in a very large sense, a failure.

Happily progress has been made during the past ten years toward giving the prisoners productive labor, and enabling them to recover at least a part of their economic self-respect.

There is still an immense work to be done in this direction, and a little observation will show how serious are the obstacles. The prisoner cannot be occupied properly at productive labor unless there is a market for what he produces. Here there have arisen a great number of obstacles. Where can such a market be found in which prison products will not compete unfairly with the products of free labor? The logical market for prison products is in the commodity requirements of state institutions and departments—for only when the state sells its products to state institutions and departments is its selling departments adequately protected from the manipulations of the politician. Unfair competition with the products of free labor is also eliminated by governmental consumption of prison products, and in working to better the condition of the prisoner we should not forget the welfare of the workman outside the prison, to say nothing of the

welfare of the employer.

How can prison labor be directed so as to produce what the institutions can consume when, as too often has been the case, those institutions are numerous, heterogeneous, and under diverse management? If you have, as was the case in the State of New York until recently, fifty-eight purchasing agents, each one exhibiting originality, or at least variation, in his requirements and standards, it is clear that the prison will hardly stand any chance of producing goods suitable for such an immense and unpredictable variety of commodities. This has wrecked many an attempt to employ prison labor on a productive basis and herein has lain one of the great obstacles to prison reform.

Some years ago efforts were begun to bring about uniform standards and centralized purchase within the states, so as to obviate the unreasonable variety of demands and multiplicity of purchasing agents. This movement, so obviously reasonable and economical, has made much progress. It has been embodied to a greater or less extent in the legislation of all but eight of the states, while twenty-three have the full provision, and there are grounds for hope that it will be pressed to acceptance and adoption in all the states of the Union. It is simply the application of the purchase methods adopted by all successful business corporations to the purchase methods of governments. A mere glance will show the advantages to be obtained from uniform standards and central purchase. They make it possible for the requirements of state institutions in such simple matters as shirts and shoes to be made uniform, and so enable the production of these articles by prison labor in such quantity and on such simple standards as to make their production economical.

An adequate market for prison products makes possible the payment of adequate wages to prisoners. If there is an established market and demand for the product of the prisoner's labor, and if he can produce the articles required at a reasonable price, he has already taken his place among the profitable workers. It follows that he may, and in justice should, receive payment for his work. He is lifted from the level of a mere burden on society, and in some cases a menace to its welfare, into the class of the producer. If this can be recognized in the only proper manner,—by payment for his work and by giving him the conditions of labor in which self-respect will be possible,—plainly a very great step has been taken in the direction of making him once more a safe, useful, and self-respecting member of society.

That is the goal which enlightened and humane persons have kept before themselves from generation to generation. It is, of course, intolerable that men should be incarcerated under such conditions as are almost certain to degrade, if not to brutalize, them and which tend to make them thus a greater menace to the society which they have already injured. The very self-respect of the community, as well as the instinct for self-preservation, demands that it prevent the degradation of the prisoner and do all that is possible to bring him into sound and decent relationship with society. But the goal is still a long way off. The ideal set by the National Committee on Prisons and Prison Labor is in brief:—

1. The administration of penal institutions by competent men and women, selected for their fitness to train prisoners and to conduct prisons on a basis so fair and just that the prisoners receive incentive to become law-abiding members of the community when released from prison.
2. The remanding of every person convicted of crime, after conviction and before sentence, to a classification station for thorough examination, physical, mental, and according to work record and other previous experience in life.
3. The fixing of sentences according to the report and recommendations of this examination. The distribution of men and women physically and mentally capable of work to industrial prisons and of those physically and mentally diseased to hospitals or other custodial institutions.

The release of men and women from the industrial prisons only when so trained that they are competent to take a useful place in society.

4. The employment of all persons confined in industrial prisons at work as nearly as possible adapted to their capabilities and for which they receive adequate wages from which shall be deducted the cost of their keep—the balance of wages so paid to be the property of the prisoners and available for the support of their dependents or funded against the day of their release.

5. The abolition of the practice of confining persons sentenced for crime in jails under county control, with the resulting idleness and degradation, and the substitution of a system of state control over all persons convicted of crime, so that they may be taken care of under the state penal system.

Let us work together for an American prison system which will answer the age-long challenge—"What shall be done with the men in prison?"



# Church Intelligence

## Sewanee Theological School Notes.

Mr. Benjamin F. Finney, who for the past year, has been acting Vice-Chancellor, was unanimously elected Vice-Chancellor at a meeting of the Board of Regents, held last week, which choice meets with the hearty approval of the student body, alumni and Churchmen interested in Sewanee's upward climb.

The Board authorized the completion of Quintard Hall, the main building of the Military Academy, which has been only partially rebuilt since the fire a few years ago. Sewanee's followers will be pleased to learn that Hon. F. B. Williams, a prominent alumnus of Louisiana, recently sent his check for \$50,000 to endow a chair of Chemistry, and Mrs. George Washington, of Nashville, is directing an effective campaign to raise a like sum to establish a chair in Mathematics, in honor of General Kirby Smith, Sewanee's first professor of mathematics. The Regents, at their recent meeting, also set aside the sum of fifty thousand dollars for the endowment of the Benedict Chair in the Theological School, in recognition of the long and faithful service of the Rev. Dr. C. K. Benedict as professor and dean in the department, and as a tribute of gratitude to Doctor and Mrs. Benedict in recognition of their many splendid benefactions to the University.

The Rev. Francis L. Osborne, Chaplain of the University, recently organized a Student Vestry to take such charge and direction of the Chapel services and of the religious interests of the students as a regular parish vestry would do. This splendid innovation has increased the interest of the students in the Chapel Services, and offers a practical field for the training of future Churchmen.

An attractive social feature of the life on the Mountain were the Saturday afternoon teas at which the wives of the professors of the Theological School were hostesses to the students just before Lent. Another enjoyable affair was the reception recently given by the faculty of the Theological School to the faculties of the College of Arts and Sciences and Sewanee Military Academy.

A meeting of the DuBose Memorial Foundation was held this week, at which time steps were taken to establish permanently this lectureship. This bit of news should go home to the hearts of all true Sewanee men as a very fitting way to commemorate the love which all feel toward the memory of one of America's foremost theologians and Sewanee's most able scholar, William Porcher DuBose.

## Annual Conference of Educational Leaders, Omaha, Nebraska, April 12 to 16, 1923.

Dr. Gardner, of the Department of Religious Education of the National Council, has sent out a call for the annual conference of educational executives and secretaries of all dioceses to meet in Omaha, Nebraska, April 12 to 16, 1923.

The main topic of the program this year is Religious Education in Small and Rural Communities. Harold W. Foght, of the U. W. Bureau of Education, and author of "The Rural Teacher and His Work," will be the principal speaker. Bishop Remington, of Eastern Oregon, will present the educational problems of small communities from the point of view of the

Church. Special attention will be paid to textbooks and lesson planning for small Church Sunday Schools.

Other topics are: Week Day Religious Instruction, The Use of Moving Pictures in Religious Education, and The Value of Provinces in Advancing Religious Education.

The delegates will be the guests of the Rev. Thomas Casady, of All Saints' Church, and the Board of Religious Education of the Diocese of Nebraska.

The Conference covers one Sunday, that the educational executives may promote education in the parishes of the Mid-West. Over sixty cities and towns near Omaha will be provided with educational addresses and sermons.

The purpose of this Conference is to bring together those who have the responsibility of administering education in the diocese. By exchange of opinion and methods they are able to develop special diocesan programs and "team" in with whatever is needed nationally in the work of education in the Church.

## WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

## Impressive Musical Service at the Cathedral.

The sacred cantata, "From Olivet to Calvary," by Maunder, was sung by the Washington Cathedral choir under the direction of Mr. Edgar Priest, Cathedral organist, on Sunday, March 4, at the hour of the regular afternoon service. Those who were fortunate enough to be present must have been one and all, deeply stirred by the devotional spirit in which the cantata was rendered, for rarely does one hear music which so perfectly interprets the spirit of the hour and creates such an atmosphere of worship and devotion. This, indeed, is the prevailing characteristic of the musical services of the Washington Cathedral, which have just recently received comment in one of the leading musical magazines of the country, as follows: "The service has everything that belongs to the Church and the entire absence of any thing that does not belong to it, the elimination of any suggestion of entertainment and the cultivation of every thing that invites to devotion. The 'Crucifixion,' by Stainer, will be sung at the Cathedral on Sunday afternoon, March 18.

## Lenten Services Well Attended.

The noon-day services at both Keith's Theatre and Epiphany Church are largely attended every day and seem to have created a real interest among the people downtown. The speakers at Epiphany Church during the past week were Bishop McDowell, of the Methodist Church; Dr. Charles Wood, of the Presbyterian Church; Dr. J. W. Pierce, of the Congregational Church; Dr. Herbert Randolph, of Foundry Methodist Church, and Dr. G. M. Diffenderfer, of the Lutheran Church. The speakers at Keith's were: Mr. William Mather Lewis, Dr. James E. Freeman, Secretary of Agriculture Wallace, M. A. Mitchell Palmer and Representative Clyde Kelly.

The Board of Religious Education of the Diocese of Washington recently held its first meeting since the annual convention of the Sunday-school Insti-

tute in February, when the principal business was the election of officers and committee. Rev. Dr. W. L. DeVries, Chancellor of the Washington Cathedral, and Commander C. T. Jewell were both reelected to their respective positions of executive officer and secretary and chairmen were named for the committees on Homes, Teachers, Schools and Colleges and Cooperation with other agencies. These new committees will at once prepare programs for the work of the current year.

A Meeting of the Laymen's Service Association of the Diocese was held at St. John's Church, Georgetown, on Monday evening, March 5. This meeting was under the auspices of the laymen of the three Georgetown parishes, Christ Church, Grace Church and St. John's Church.

The Regular Monthly Meeting of the Woman's Auxiliary of the Diocese of Washington was held in St. Andrew's Church on Tuesday, March 6, when the special speaker was Mr. William C. Sturgis, Educational Secretary of the Department of Missions; Mrs. George H. McGrew, Educational Secretary of the Diocese, reported arrangements for a Study Class, and Miss Emily C. Matthews presided.

M. M. W.

## SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.  
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

## Letter From Bishop Tucker.

To the Clergy of the Diocese:

The National Council has set apart Wednesday, March 14, as a day of special Intercession for God's blessing for the Church's work at home and abroad. I should be very grateful if in all of our Churches, where it is practicable, such a service should be held and prayers should be offered for God's blessing on our work in the Diocese, in the Church throughout the United States and in all of our foreign mission fields.

Bishop Gailor will send to you the Bidding Prayer appointed for the day.

May God move His Church to offer prayer and supplication for the advancement of His Kingdom.

I am,

Faithfully yours,  
BEVERLEY D. TUCKER.  
Bishop of Southern Virginia.

## Anniversary Service in Grace Church, Petersburg.

The second Sunday in Lent being the Sunday nearest February 28, was observed as Anniversary Sunday by Grace Church, Petersburg, as on that date, 1843, the first confirmation service was held in the first Grace Church. There were seven confirmed, and fifteen were transferred from St. Paul's Church, and thus with these twenty-two communicants Grace Church was begun eighty years ago. During that time the Church has had but four rectors. Grace Church owes its existence to the Rev. Churchill J. Gibson, D. D., who, as a young deacon of twenty-two, came to Petersburg in 1841 as city missionary and assistant to the Rev. Nicholas Cobbs, rector of St. Paul's Church. Dr. Gibson had only the one parish. He began it, he built it up to a congregation of six hundred and nineteen communicants, and stayed with it until his death in 1892. Such a record would be hard to duplicate in the Church. The first Grace Church was a small wooden structure built under a big tree down on the banks of the river. In nine years the congregation had outgrown this, and so a



new brick Church was built on the corner of Old Street and Franch Lane. This was quite a structure for the congregation, then numbering over one hundred. But in ten years this was too small, and now they moved up the hill to High Street, where was built the stately gothic structure that has been one of the Church architectural prides since 1861. For its day it was quite an architectural accomplishment. It was not consecrated until 1870, owing to the intervention of the War Between the States. Dr. Gibson's last report to the Council of the Diocese gave the number of Communicants six hundred and nineteen, and number of Sunday-school scholars three hundred and forty-nine. Grace Church was his lifetime work. He was succeeded by his assistant, the Rev. John Ridout, who labored here as rector for ten years, and then accepted a call to St. Andrew's Church, Richmond. He is yet living and is the rector in Aiken, S. C. While he was rector here, there were born two sons, both of whom are now in the sacred ministry of the Church. Mr. Ridout was succeeded by the Rev. Corbin Braxton Bryan, D. D., who was rector for seventeen years. Dr. Bryan was an outstanding figure in the Church, both in the Diocese and in the General Church. He was Dean of the Bishop Payne Divinity School all the time that he was rector of Grace Church. He labored hard in Grace Church, under many obstacles, chief of which was the constant moving of his congregation to another part of the city. But the Church has held its own, and has always been one of the leading congregations in the Diocese of Southern Virginia. Dr. Bryan died last March, and was succeeded by the present rector, the Rev. Edwin R. Carter, D. D. During the past year the work has gone steadily on, the congregation meeting all of its obligations both for parish purposes and for the Nation-Wide Campaign. A bright future seems to be before Grace Church, especially if the congregation is enabled to soon carry out its decision to move the Church nearer to its people.

At the anniversary service last Sunday, a large congregation gathered to sing the praises of Him who has guided the destinies of Grace Church through these eighty years, and to hear again an outline of their story of the old Church. Splendid music was rendered by the vested choir and the sermon was preached by the rector.

#### GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

##### Archdeaconery Meeting.

A three days' session of the Albany Archdeaconery of the Diocese, held in St. Andrew's Church, Douglas, February 6, 7 and 8, was one of the best in the history of the Archdeaconery. All of the clergy, nine in number, were present, except one, detained on account of illness. Each day there was Morning and Evening Prayer, and Holy Communion was celebrated the second day. On the opening day the sermon was preached by the Rev. E. W. Halleck, rector of Grace Church, Waycross, on the text, "What Think Ye of Christ?" every word of which was published in the local paper. Visits were paid and addresses made at the city school chapel, the Agricultural School, shops and the county jail by the visiting clergy. Bible study and a review of Rauschenbusch's "Theology of the Social Gospel," were given significance on the program. The Rev. W. A. Jonnard and Mrs. W. J. Cranston were present one day and gave helpful and inspiring addresses in their particular

fields of work. One day the local branch of the Woman's Auxiliary entertained the Archdeaconery with luncheon.

##### An Active Mission.

Members of St. Paul's Mission, Jesup, have organized a Christian Social Service Committee, and for active results report that a community survey has been taken, and a definite program of work mapped out for visiting the hospital and county jail. This mission has been without clerical leadership for six months, and during the period of preparation for the Every Member Canvass, the Senior Warden, Mr. Roy E. Breen, assumed leadership and organized groups for the study of the Program presented, with the result that the Mission pledged one hundred and eight per cent of its quota, and paid in a portion of its unpaid pledge for 1921 and 1922. There are only about thirty-five communicants in this Mission.

The Diocesan Department of Religious Education has issued to the Church Schools a leaflet, entitled "A Service for Lent" for week-day use. Besides processional, recessional and other hymns, it has suggested lessons, a responsive penitential service, prayers, and a Lenten and Missionary Drill.

**Douglas:** One active branch of the Woman's Auxiliary in the Diocese of Georgia is at St. Andrew's Church, Douglas. Besides the regular Auxiliary work which is planned, the program committee has just announced a yearly program of study. This branch has voted to join the Federated Church Women of Georgia, an organization composed of women belonging to organizations of all communions.

E. D. J

#### SOUTHERN OHIO.

Rt. Rev. T. I. Reese, D. D., Coadjutor.  
Rt. Rev. Boyd Vincent, D. D., Bishop.

##### Good Work Being Done by Women of the Diocese.

Salient points in the recent Diocesan Convention of the House of Churchwomen of Southern Ohio are noted as follows:

Ninety-eight delegates and about as many visitors were present.

A new branch of the Woman's Auxiliary has been organized.

The United Thank Offering shows a substantial increase and a larger number of givers.

Often seventy cases are treated daily in the Dispensary of the Sisterhood of the Transfiguration at Muhu, China.

A Diocesan Altar Guild is to be organized to help missions and chaplains in institutions.

The Church Periodical Club is directing its efforts toward the Medical Library at St. Luke's Hospital, Tokio.

The standards of the Children's Hospital are being raised to meet the requirements of the American College of Surgeons.

The Lawrence Home and the Eleanor Earnshaw Club for Working Girls are trying the experiment of cooperation with the G. F. S. For two years a tentative arrangement has worked well.

Mrs. G. P. T. Sargent, of Grand Rapids, Mich., president of the Provincial House of Churchwomen, explained the Church Service League in an interesting address.

St. Barnabas' Guild for Nurses will soon number one hundred and seventy members.

Bethany Homes for Girls and for

Boys, St. Faith's House, Oxford, and St. Hilda's Hall, Columbus, are doing excellent work.

**Grace Church, Avondale:** This month marks the tenth anniversary of the Rev. George Heathcote Hills as rector of Grace Church, Avondale. The church closed its fiscal year with a balance on the right side of the ledger for the first time in sixty years. The mortgage on the rectory which had been in existence for twenty years has been paid and cancelled. A fine group of laymen are giving the rector hearty support.

**St. Andrew's Mission:** It is interesting to note that St. Andrew's Mission to the colored people of Cincinnati gave to the Nation-Wide Campaign last year \$655 and in the triennium a total of \$2,153. In 1911, when the missionary, the Rev. Dr. E. H. Oxley, began his work, this mission only gave \$20 a year to Missions. It is located in the midst of an area in which there are 8,000 colored people.

C. G. R.

#### MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

##### Lenten Services.

The usual noon-day Lenten services are being held this year in Old St. Paul's Church, Baltimore, the Rev. Dr. A. B. Kinsolving, rector. The preachers during February were Bishop Murray, the Rev. Murray Dewart, the Rev. Dr. Wyatt Brown, the Rev. S. C. Hughson, O. H. C., the Rev. Robert E. Browning, Bishop Alfred Harding, and the Rev. Bernard I. Bell, D. D.

The addresses during March will be made by the following.

March 1—The Rev. Theodore C. Foote, Ph.D.

March 2—The Rev. William L. DeVries, D. D., Ph.D.

March 5-9—The Rt. Rev. Charles Fiske, D. D., LL.D.

March 12—The Rev. Hugh Birchhead, D. D.

March 13-16—The Rev. George Craig Stewart, D. D., L. H. D.

March 19—The Rev. Clifford G. Twombly, D. D.

March 20-23—The Rev. William H. van Allen, D. D., LL.D.

March 26-29—The Rt. Rev. Henry Judah Mitchell, D. D.

Good Friday, March 30—The Rector, Three Hours' Service.

#### OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop.

##### News Notes of Interest.

The children of the Diocese of Oregon gave to the National Council for General Mission Work last year the sum of \$2,419.91, while the Congregations gave only \$1,700.

The Standing Committee of the Diocese of Oregon organized at the close of the Diocesan Convention by electing the Rev. Thomas Jenkins, rector of St. David's, Portland, as president, and Mr. C. N. Huggins as secretary.

A conference of Summer-School leaders was held recently in Portland under the leadership of the Rev. H. I. Oberhiltzer. It was decided that as far as possible to so arrange the schools in the Pacific Northwest as to use a part of the same leadership in each. A discussion of program brought out the likeness of interest in the various sections.



A very strong conviction existed in the Conference that the Pacific North West should develop its own leaders, and in some measure each Diocese should develop leadership. The dates of the schools have not yet been determined.

The Board of Religious Education organized by electing the Rev. Thomas Jenkins, of St. David's as president, Mr. A. W. Stone as secretary, and Mrs. Thomas Kirby as treasurer.

The children of the diocese have been asked to give \$3,000 as their Lenten Offering. This amount has been apportioned among the various schools, and in turn will be apportioned to the various classes at least in some schools.

The diocese reports a larger school growth this year than for several years. It also reports one candidate for Holy Orders.

St. Michael's Mission is building a fine church near to its old site. If all goes well it is hoped to have it ready for use by June 1. St. David's is also building an edifice for the Chapel of the Transfiguration on Mt. Tabor. The people expect to get the use of this by Easter. At present the work is carried on in a public-school room, neither well located nor convenient. St. Peter's Chapel, another of St. David's children, is also raising a building fund.

#### VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

##### Notice.

By authority given me under the constitution of the Diocese, I hereby announce that the One Hundred and Twenty-eighth Annual Council of the Diocese of Virginia, which has been appointed to meet at St. Paul's Church, Alexandria, will be transferred to St. James' Church, Warrenton, beginning Wednesday, May 16, 1923, at 10 o'clock A. M.

**WILLIAM CABELL BROWN,**  
Bishop of the Diocese.

St. Paul's Church, Alexandria, has sustained a serious loss lately in the death of Dr. Laurence Stabler, who was for many years a vestryman of the Church and was formerly treasurer. He passed away February 16, and will be sorely missed.

#### DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.  
Rt. Rev. H. T. Moore, D. D., Coadjutor.

#### A Flourishing Church Hospital.

The Diocese of Dallas had a better chance to get acquainted with one of its "diocesan institutions" this year than ever before by reason of the fact that the Diocesan Council met in Fort Worth (St. Andrew's Church) for the first time in forty-nine years. With one exception it has always met in the see-city. This year it came into direct contact with All Saints' Hospital, and learned from speeches and a visit of inspection what a splendid record of triumph over difficulties and discouragements had been achieved during the past year under the exceptionally efficient management of the new superintendent, Mrs. Alice Taylor, R. N. Mrs. J. H. Bevan, president of the Board of Managers, told the story of the hospital at a luncheon in the University Club, and was accorded an ovation at the end of her speech. The idea of the institution grew out of visits made among the sick poor by a

band of devoted Churchwomen some thirty years ago. The outer walls of the first building were contributed as a freewill offering by the brick masons of the city in 1896. The first investment was for the present site at Magnolia and Eighth Avenues, now occupied by the main building, the annex, the nurses' home, and some smaller structures. Bishop Garrett laid the cornerstone of the main building in 1900. About ten years ago the annex became necessary and three or four years ago the nurses' home. All these buildings are of brick. About thirty nurses are in training at almost any time, and a large number of graduates have gone out from the institution. The income from all sources last year amounted to about \$65,000, the mortgage debt was reduced by over \$6,000, over one thousand patients were cared for, including those who, without charge or only part pay, cost over \$6,800. The net worth of All Saints' today is more than \$175,000, which by reason of last year's careful and economical management represents a gain of about \$10,000. The principal need of the immediate future is an endowment fund to cover the free service to the sick poor.

#### SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

#### The Rev. Herbert H. Young Takes Charge of Missions.

After very careful consideration the Rev. Herbert H. Young, who for the past seven years has been rector of Cumberland Parish in Lunenburg County, Diocese of Southern Virginia, with residence at Kenbridge, has accepted a call to take charge of the large missionary territory in the western part of the Diocese of Southwestern Virginia known as the "Archdeaconry" and formerly under the care of the Rev. Ernest A. Rich.

In this most interesting field, which embraces the counties of Giles, Tazewell, Russell, Scott, Buchanan, Dickenson and Lee, Mr. Young will be called upon to exercise his ministry under widely varying conditions and among many different types of people. Perhaps in no area of similar size in this part of the country can there be found greater possibilities or a broader range of opportunities for constructive work for the Church.

There are a few points where our Church has been well established and a potent influence for a number of years and, in addition, some fifteen or twenty missions and preaching stations of varying size and importance.

In this region are wonderful farming and grazing lands which are still in the hands of families that have owned them for generations. There are large numbers of coal mines, with their coke ovens, coal by-product plants and allied industries, and whose employees make up a population that is to a great extent shifting in its character, moving frequently back and forth from one place to another—some native-born, many foreigners of several different nationalities.

There are lumber camps, saw mills, brick plants and other industries. There are the native mountain people whom John Fox introduced to thousands of readers who had never known them before; the descendants of hardy pioneers of generations past.

There are many splendid Churchmen, representatives of some of the finest families in Virginia, and there are those of all the humbler stations in life. There are the children of prosperous and happy families, with opportunities for culture and learning in their grasp. There are numbers of

unfortunate children who know not who their parents were, and never will, nor will they wish to know.

There are wonderful women, Deaconesses and others, in outposts of the Church, laboring with dauntless courage and unflagging zeal to the end that the poor in spirit may be cheered, that the distressed may be comforted, that the needy may be provided for, that the ignorant may be taught, that many souls may find happiness in this life and beyond.

There are railroad and splendid highways—and mountain trails that tax the strength of any traveler. There are scenes entirely devoid of beauty or romance—and there are thousands of spots to delight the heart of a poet or charm the soul of an artist.

There are conditions and problems that constitute a challenge to all that is best in any man of physical strength and energy, of executive ability and spiritual force, of understanding sympathy, of an humble and a contrite heart.

Such is the "Archdeaconry" of Southwestern Virginia, whose missions were organized by the Rev. Dr. John J. Lloyd, of blessed memory, and carried on by his successor, the Rev. Mr. Rich and his assistants.

Mr. Young, who expects to assume his new duties about April 1, will reside at Graham and will have associated with him the Rev. Edward W. Hughes, who for several years past has been connected with this work and is greatly beloved by the people throughout the territory. It is hoped also that in the near future a native Hungarian missionary will be secured to care for the people of his nationality, of whom there are perhaps five hundred in this section.

Deaconess Bertha Rives Radford, of Lynchburg, has accepted temporary appointment as a social worker at Schuyler in Nelson County and began her work there March 1. The Deaconess has heretofore held a similar position here and made many friends. She will be associated with Mr. Beverley M. Boyd, of the Seminary, who is in charge of Christ Church, Schuyler.

T. A. S.

#### NEW MEXICO AND SOUTHWEST TEXAS.

Rt. Rev. F. B. Howden, D. D., Bishop.

#### Twenty-ninth Annual Convocation.

The twenty-ninth annual convocation of the missionary district of New Mexico, which includes Texas west of the Pecos River, was held in St. Clements' Church, El Paso, Texas, on Tuesday, Wednesday and Thursday, February 6, 7, 8.

Bishop F. B. Howden presided and the opening sermon was preached by the Rev. F. A. Thorold Eller, of Carlsbad, N. M.

The convocation opened by the election of the Rev. Jesse S. Moore, of Las Vegas, as secretary.

In his annual address to the convocation, Bishop Howden spoke in highest terms of the late Governor L. Bradford Prince, LL.D., who for nearly half a century represented New Mexico at the General Convention of the Episcopal Church and who for nearly the whole period was chancellor.

In his death the Church has suffered a great loss, the Bishop declared.

In the matter of progress, the report showed, the Church has done remarkably well in the past year. There has been an increase of nearly three hundred communicants, six new missions have been established and four new



church buildings have been erected. The largest project was the acquisition of the property now known as St. John's Sanatorium. For this institution the Bishop asked the whole-hearted support of all loyal Church people.

The Bishops of Utah and Colorado have formally transferred jurisdiction over the Navahos in their States to the Bishop of New Mexico. Permanent work has been started in buildings loaned by the U. S. Government at Aneth, Utah, and two missionaries are in residence.

The Bishop appointed the following as a council of advice: the Rev. W. S. Trowbridge, Santa Fe; the Rev. Christopher S. Sargent, El Paso; the Rev. T. A. Schofield, Silver City; David McKnight, El Paso; Horace B. Hayes, El Paso; J. J. Ormsbee, El Paso.

The Bishop announced the appointment of Charles W. G. Ward, of Las Vegas, as chancellor.

Elections resulted as follows:

Registrar, the Rev. W. S. Trowbridge, Santa Fe; treasurer of the district, A. A. Keen, Albuquerque; treasurer of the convocation, Albert G. Simms, Albuquerque; Ecclesiastical Court, the Rev. W. S. Trowbridge, Santa Fe; the Ven. W. H. Ziegler, Albuquerque; the Rev. A. J. G. Dowie, Gallup; George S. Downer, Albuquerque; Harry Parson, Fort Sumner; Floyd A. Morrisette, El Paso; Member of the Provincial Council, Archdeacon W. H. Ziegler, Albuquerque; Delegates to the Provincial Synod: the Rev. Messrs. Frank M. Johnson, W. S. Trowbridge, E. S. Doan, F. W. Pratt, T. A. Schofield, Messrs. A. A. Keen, T. D. Porcher, F. G. Tracy, B. M. Cutting, Don W. Lusk.

The constitution and canons of the district were recodified and the name of the district was changed to the Missionary District of New Mexico and Southwest Texas.

During the sessions of the convocation the Woman's Auxiliary of the District met in the parish house of St. Clemeut's Church.

W. H. Z.

### EASTON

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

#### Meeting of Department of Religious Education.

The Department of Religious Education of the Diocese of Easton met at Emmanuel Church Rectory, Chestertown, on February 5. The Department elected the Rev. C. L. Atwater Secretary, appointed the Rev. Thos. Donaldson as a committee of one to organize the Church School Service League in the Church or Sunday Schools of the Diocese, and the Rev. R. M. D. Adams as Secretary of Church School work. Messrs. Donaldson and Adams were requested to act as corresponding secretaries for Eastern Shore Churchmen in their respective departments. Upon motion by the Bishop, the Department accepted the offer of Mr. Jas. L. Ware, field secretary of the Diocese of Washington, to speak to groups of teachers and Church Schools workers in the Diocese, during the week beginning May 13. The Chairman appointed himself and Mr. Donaldson to arrange meetings in the different Convocations or as might be convenient.

Upon a motion by Mr. Massey it was decided to award a banner to the Church School which should report at Easter time the largest offering for Missionary or charitable work outside of the Parish, in addition to the regular Lenten mite-boxes; the offering to be reckoned on a per capita basis. This action was taken in order to give some recognition to those schools which make special offerings for causes such as

the Near East Relief; and those which make, through a special envelope, a weekly contribution to Missions.

It was resolved that the Secretary be instructed to write to the Vestries and Church Schools in the Diocese requesting the Parishes to send their rectors, and the schools to send as many delegates as possible to the Summer School, to be held at Rehoboth Beach, this coming June. This action was taken because the Department felt that where the rectors and Church School teachers might not be able to pay their own expenses, the Parish and School would make a profitable investment in sending them; for inspiration, spiritual uplift, and mental stimulus afforded at the sessions of the Summer School greatly increases the efficiency of the clergy and teachers alike.

C. L. A.

### HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

A New Moller Organ, costing \$1,600 has been installed in Trinity Church, Williamsport, the Rev. Charles F. McCoy, rector. The first service at which it was played was Sunday, February 11, and plans for its dedication will be made as soon as possible. It is a very fine instrument, of which not only Trinity Parish, but the city of Williamsport way well be proud.

The Rector of St. Luke's Parish, Mount Joy, the Rev. P. H. Asheton-Martin, has organized a Musical and Dramatic Society for the young people of his Church.

The Rev. George R. Bishop, rector of St. Luke's Parish, Altoona, recently celebrated the fifteenth anniversary of his rectorate in the parish. At the morning service, the Secretary of the Vestry read an address of congratulation, and presented him with a gold cross, and a bouquet of flowers. He was the recipient of other gifts also. St. Luke's is now one of the leading congregations of the city, and much has been accomplished during Mr. Bishop's administration of the parish.

A. A. H.

### TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop  
Rt. Rev. C. S. Quin, D. D., Coadjutor.

#### Death of a Faithful Missionary.

The Rev. D. A. Sanford, a retired priest of the Church and missionary to the Indians, died quite suddenly in Houston on Friday, February 23.

In the death of Mr. Sanford this Diocese lost a useful and valuable member of its clergy. Mr. Sanford's whole-souled desire for service would not allow him to avail himself of the rest which he had so well earned, and for the past few years he has been rendering valuable help to the Diocese by filling in vacant parishes. His loss will be keenly felt by his brethren.

The Rev. David A. Sanford was born in Ashippun, Wis., June 16, 1850, graduated from the Philadelphia Divinity School in 1878, was ordained deacon the same year by Bishop J. H. Brown, and priest one year later by Bishop Welles. He served as missionary at Las Vegas, New Mexico, in 1880-81; at Mitchell, S. D., 1881-83; was rector of St. Paul's Church, Watertown, Wis., 1883-85; rector of Trinity Church, Cedar Rapids, Neb., 1885-86; served as missionary of the Rosebud Indian Agency (S. D.), 1886-87. He held other charges in Wisconsin, Illinois, Mis-

souri, Oklahoma, and Northern Texas, practically his entire ministry being spent among the Indians for whom he labored untiringly.

Mr. Sanford was the efficient correspondent for the Southern Churchman for many years, and in his death the paper has lost a faithful friend.

### Successful Mission.

The Rt. Rev. W. T. Capers, D. D., Bishop of the Diocese of West Texas, conducted a truly successful mission in St. Paul's Church, Waco, the Rev. W. P. Witsell, rector, commencing Sunday, February 11, and concluding Sunday, February 18. The services consisted of a daily celebration of the Holy Communion with instructions on some phase of that great sacrament, devotional services, and expository address on the fifteenth chapter of the Gospel according to St. John, in the afternoon; and service and sermon every evening. The general subject for the Sundays and all the evening sermons was, "Why I Am a Christian." The Bishop, in the course of these sermons, presented with great power and fine appeal positive reasons for allegiance to Christ through the Church, and exposed the fallacies that commonly delude men in not establishing definite relationship to Christ through the Church. His morning and evening addresses were characterized by noble spiritual insight and real helpfulness in strengthening the Christian's inner-life. He certainly carried out the Apostolic injunction to speak the truth in love.

There is a great deal of other activity going on in St. Paul's Parish. The young people are meeting together under the inspiration of their fine leader, Mr. John C. Roak, every Friday evening during Lent for studies in the Scriptures and in the Church and in ways of applying these things to ordinary life. The Young People's Activities Committee, under the chairmanship of Mr. E. R. Bolton, is carrying on a very extensive and most encouraging work among the young people.

The Social Settlement work in the Mill district, known as St. Paul's House, through its Mothers' Club, its Men's Club, its Girls' Sewing Club, and free kindergarten and day-nursery, is rendering a very splendid service to the people of that neighborhood.

### CALIFORNIA.

Rt. Rev. W. F. Nichols, D. D., Bishop.  
Rt. Rev. E. L. Parsons, D. D., Coadjutor.

#### Mid-day Services.

Noon-day services, which have been held every year for the past twenty-five years in San Francisco, are being held as usual this year in the Merchants' Exchange Building. The list of speakers, in addition to our own ministers, includes representatives from the Presbyterian, Methodist and Roman Catholic Churches.

During February the addresses were made by Bishop Parsons, the Rev. H. H. Shires, the Rev. Dr. Ezra A. Van Nuys, the Rev. Dr. Geo. W. White, Bishop Moreland, Archbishop Hanna, the Rev. F. S. deMattos, D. D., the Rev. Lloyd B. Thomas, and the Rev. Walter J. Sherman.

For March, the following speakers have been secured:

March 1—The Rev. Walter John Sherman.

March 2—The Rev. R. M. Trelease.

March 3—The Rev. Homer K. Pitman.

March 5—The Rev. Clarence Woodman, C. S. P.

March 6—The Rev. A. W. Noel Porter, Ph. D.

March 7—The Rev. E. F. Gee.



March 8 and 9—The Rev. Frank M. Silsley.  
 March 10—The Rev. C. L. Bent.  
 March 12—The Rev. Lynn T. White, D. D.  
 March 13—The Rev. C. L. Bent.  
 March 14—The Rev. Alexander Allen.  
 March 15-17—The Rev. Lapsley A. McAfee, D. D.  
 March 19—The Rev. Lynn T. White, D. D.  
 March 20—The Rev. W. H. Cambridge.  
 March 21—The Rev. W. R. H. Hodgkin.  
 March 22—The Rev. B. D. Weigle.  
 March 23 and 24—The Rev. W. W. Jennings.  
 March 26—The Rev. Harvey S. Hanson.  
 March 27—Bishop Parsons.  
 March 28—Dean Gresham.  
 March 29—The Rev. Spence Burton, S. S. J. E.  
 March 30 (Good Friday)—To be arranged for.  
 March 31—The Rev. W. M. Bours.

### LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Noon-Day Services.

Lenten noon-day services under the auspices of The Church Club of Louisiana are being held at the Strand Theatre, New Orleans, with the following well-known speakers:

February 15 and 16—The Rt. Rev. Davis Sessums, D. D., Bishop of the Diocese.  
 February 19-23—The Rt. Rev. Geo. Kirkman Finlay, D. D., Bishop of Upper South Carolina.  
 February 26-March 2—The Rt. Rev. Jas. M. Maxon, D. D., Bishop-Coadjutor of Tennessee.  
 March 5-9—The Rt. Rev. Clinton S. Quin, D. D., Bishop-Coadjutor of Texas.  
 March 12-16—The Rt. Rev. Harry Tunis Moore, D. D., Bishop Coadjutor of Dallas.  
 March 19-23—The Rt. Rev. Wm. Mercer Green, D. D., Bishop-Coadjutor of Mississippi.

### DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

### More Progress in Delaware.

The most important forward step taken in Delaware for many years is a proposed new Church to be named after the late Bishop Coleman and to be located in a section of the city of Wilmington, where a large residential population is at present too far removed from their parishes to be engaged in an active parish life.

Calvary Church, whose congregation will form the nucleus of the new work, is now situated in a hopelessly downtown section, and is surrounded by a foreign population. The resignation of the Rev. Edmund H. Stevens, who has faithfully served them as their rector through a very discouraging period, renders it necessary to take some steps which will furnish a suitable opportunity for his successor. In this crisis the Bishop, the Rt. Rev. Philip Cook, has conceived the plan of a proper memorial church to be erected in commemoration of the great impression made upon the State and Church by the late Bishop Coleman. In conjunction with the Executive Council the Bishop has arranged with the vestry of Calvary Church to move to a new site and to form the basis of a new and enlarged parish. An excep-

tionally well-situated lot of good size has been purchased. The title is to be held by the trustees of the diocese, and the building plans, as well as the calling of a rector, will require the approval of the Bishop and Council. All the parishes and Church people of the city are in cordial agreement with the project and its success seems to be assured.

J. H. E.

### Noon-Day Lenten Services.

Noon-day Lenten Services are being held this year as usual in St. Andrew's Church, Wilmington, and some of the most prominent clergymen in this section of the country have been secured for speakers. Bishop Cook was the preacher for the services on February 14, 15, 16, and he was followed by Bishop W. F. McDowell, of the Methodist Church, who preached on February 19, 20 and 21. Other speakers are: February 22, 23—The Rev. Z. B. Phillips, Church of the Saviour, Philadelphia, Pa.

February 26, 27, 28—The Rev. Andrew Mutch, Bryn Mawr Presbyterian Church, Bryn Mawr, Pa.

March 1, 2—The Rev. Arthur C. Baldwin, Chestnut Street Baptist Church, Philadelphia, Pa.

March 5, 6—The Rev. George Clarke Peck, Maryland General Hospital, Methodist Episcopal, Baltimore, Md.

March 7, 8, 9—The Rev. Robert Norwood, Memorial Church of St. Paul, Overbrook, Pa.

March 12, 13, 14—The Rev. Floyd W. Tomkins, the Church of the Holy Trinity, Philadelphia, Pa.

March 15, 16—The Rev. C. E. McCartney, Arch Street Presbyterian Church, Philadelphia, Pa.

March 19, 20, 21—The Rev. Murray W. Dewart, Christ Church, Baltimore, Md.

March 22, 23—The Rev. Carter Helm Jones, First Baptist Church, Philadelphia, Pa.

March 26, 27, 28, 29—The Rev. Edgar Jones, St. Thomas' Church, Newark, Del.

### DULUTH

Rt. Rev. G. G. Bennett, D. D., Bishop.

### The Annual Convention.

The twenty-eighth annual convention of the diocese was held in Trinity Cathedral, Duluth, on January 23 and 24. The attendance of lay delegates from parishes and missions was larger than usual and splendid interest was evidenced.

The Bishop's address called for a practical application of Christian principles to business and world problems; a loyal support of law, especially in the enforcement of the Eighteenth Amendment; and a greater effort than ever before to meet the requirements of the Church's Program. The Bishop also commended the material improvements that have in the past year been made by a number of congregations. He also called attention to the advance work of the Department of Church Extension as carried on by the field organizer.

A mass meeting was held on Tuesday evening, at which Bishop Burleson was the special preacher, and the Cathedral choir rendered special music.

On the second day considerable time was given to a discussion of the plan of work carried on by the field organizer. This work differs from much diocesan missionary work in that it is directed toward intensive effort in a particular Mission, or group of Missions with the view of preparing them to support a resident clergyman, after

which the organizer turns his attention to another field. The experimental work of the past year was considered so successful that the convention voted to endorse the plan of work and to continue it indefinitely.

Elections resulted as follows: Secretary of the convention, the Rev. James Mills; diocesan treasurer, Mr. J. W. Lyder; registrar, Rev. E. S. Murphy.

Members of the Standing Committee: The Rev. Messrs. J. G. Ward, E. S. Murphy, James Mills, H. G. Walker; Messrs. F. W. Paine, G. H. Crosby, J. W. Lyder and J. C. Poole.

Delegates to the Provincial Synod: The Rev. Messrs. James Mills, William Elliott, H. J. Wolner, Julius Brown, Dean Walker, Archdeacon Renison and Messrs. F. W. Wilhelmi, S. V. Saxby, J. W. Lyder, C. I. McNair, Sr., G. H. Crosby and Claude Carpenter.

After the adjournment of convention on Wednesday the men of the convention and Churchmen of the city of Duluth held a dinner at the Chamber of Commerce and completed the organization of a Diocesan Men's Club by adopting a constitution and electing officers. Mr. F. W. Wilhelmi, of Cloquet, chairman of the temporary organization, was elected president.

On Thursday morning, the twenty-fifth, a Religious Educational Conference was held at St. Paul's Church, Duluth, at which the Rev. J. G. Ward, chairman of the Department of Religious Education, presided. Delegates were present from many parishes and missions of the diocese. Many interesting addresses were made.

The Woman's Auxiliary of the Diocese held its twenty-seventh annual meeting in the Parish Hall of Trinity Cathedral concurrently with the Diocesan Convention on January 23 and 24. Mrs. E. W. Couper, diocesan president, presided, and in her address at the opening session stressed the need of personalizing all Church work as an off-set to the modern trend of de-personalization as seen in almost every phase of life.

At the first afternoon session there was a most helpful conference on "Opportunities for Service in the Five Fields."

This was the best attended Auxiliary meeting that has ever been held in the diocese, there being a large proportion of delegates from out of town parishes and missions. Reports showed a splendid interest all through the diocese. They also disclosed the fact that the scope of the Auxiliary has been greatly enlarged through the many objects served.

Nearly all of the officers were re-elected.

### Noon-Day Services in Duluth.

Bishop Bennett was chosen as the preacher for the Pre-Lenten Noon-day services at the Lyceum Theatre, from February 6 to 10, inclusive. With the exception of one year, when the theatre was being renovated and so could not be used, these noon-day meetings have been conducted for fourteen years either just before or during Lent. At first they were a venture of the First Methodist Church, but for several years the responsibility has been divided so that they are now the undertaking of the Inter-Church Council. It is gratifying to note that the attendance this year has greatly exceeded the numbers of any previous year. After the first two days every seat in the theatre was occupied and several hundred were obliged to stand. The services have been broadcasted and many who could not go to the theatre were enabled to hear the services in their homes or places of business.

E. W. C.



# Family Department

## March.

1. Thursday.
4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday in Lent. Annunciation B. V. M.
29. Maundy Thursday.
30. Good Friday.
31. Easter Even.

### Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished by the comfort of Thy grace, may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

### Wilt Thou Not Visit Me?

Wilt Thou not visit me?

The plant beside me feels Thy gentle dew;

And every blade of grass I see

From Thy deep earth its quickening moisture drew.

Wilt Thou not visit me?

Thy morning calls on me with cheering tone;

And every hill and tree

Lend but one voice, the voice of Thee alone.

Come, for I need Thy love,

More than the flower the dew or grass the rain;

Come, gently as Thy holy Dove,

And let me in Thy sight rejoice to live again.

I will not hide from them

When Thy storms come though fierce may be their wrath,

But bow with leafy stem,

And, strengthened, follow on Thy chosen path.

Yes, Thou wilt visit me,

Nor plant, nor tree Thine eye delights so well,

As when, from sin set free,

My spirit loves with Thine in peace to dwell.

—Jones Very.

### Our Lord as Intercessor.

By the Rev. C. H. Goodwin.

It is in the example and life of the great Intercessor Himself that we find unalloyed both the sanity and the force of pleading. Here our thinking—resting in records of Holy Writ beyond all dispute—rejoices in Him. There can be no question that intercession is a way He advocates and uses. It is a way in which He helped men when He took our flesh. "Simon, Simon, behold Satan asked to have you that he might sift you as wheat; but I made supplication for thee that thy faith fail not; and do thou when once thou hast turned again establish thy brethren. Let us recall that it was in the power of His transfiguring intercession that this joyous thing happened: Moses and Elijah appeared and talked with Him of His saving purpose and plans for the race. They spoke of His sacrificial death. It was His interceding love that was moving Him to Gethsemane and the Cross.

For is it not plain that our Lord's intercessory prayers were of the same quality and force of spirit as His bloodshedding for men? In both was the activity of Saviour-nature. We find His utmost will to give Himself revealed in the Cross. But what we see plainly there on Calvary was also genuinely and dominantly at work in His intercessions. Here also was Saviour-force producing results, though not so plain to the eye or to the unspiritual heart of man.

Yet what deep wells of living water to refresh men's faith do we find in the intercessory energy of the Son of Man. As He prayed He was transfigure on the Mount. And after the day's work of teaching, and healing sense-enslaved men, He shared His burdens and His purposes with the Father, in the night-watches, and pleaded for His brethren. Though Himself the great Missionary to Earth, He taught men to pray to the Lord of the harvest to send forth laborers. With high-priestly power when the Last Discourse was ended did He intercede for His friends and for those who should believe on Him through their word. Then in Gethsemane there came upon Him the spiritual agony of the last sacrifice; the timeless reach of His soul through the depths of death and hell, for the souls of His people—for you and me.

So, without possible question, after a plain reading of the record, we find that intercession was one of Christ's great ways of helping and saving men. And He sets for men this task of intercession that made His life sometimes shine with the glory of the Spirit, and sometimes spend itself in sleepless nights and agony of appeal. It was in the midst of His great intercessory prayer, when His tense soul had ordained the sacrament of His own bloodshedding and spirit-giving, that He cried out to the Father: "For their sakes I sanctify (consecrate) Myself that they themselves also may be sanctified in truth." To fail to consecrate ourselves in the Spirit of His intercession is to deny our Lord.

There come times when we feel slipping from us our belief in the power of prayer for others. A staggering barrage of doubt seems to cut us off from any real, intelligent faith in intercession. Carping criticisms and earth-born objections screech through the air and burst near us like exploding shells.

Morale is lowered or shot to pieces. The soul hesitates in the no-man's-land of lukewarmness. How bracing, then, to think our way in definite fashion to the interceding Christ Who consecrated this way for us. We become nerved to carry on in loyal soldier-spirit. For in intercession He becomes for us "The Way." Thus we have the vantage-ground of our Lord's own experience and command to us, in our effort to think and feel and believe the force He permits us to wield in intercession.

On the Isle of Patmos, St. John saw the Christ of history in glorious vision. But it was the glory of a saving Lord, Who would not separate Himself from His people. "He ever liveth to make intercession for us." For He communes with the Father as One Who holds all men in His heart; asking that the Father shall not see Him apart from men He would redeem; and that the Father shall see His "sheep" only

in Him. For it is the nature of His Spirit of fellowship (that reaches out toward the Father, yet ever with deep concern for us) to include us in His self-giving, and to draw us into that oneness which He has with the Father. And when men possess this universal Spirit of Christ's fellowship it must work in them as in Christ; and they too must plead for their brethren. —From "The Force of Intercession," by courtesy of the Stratford Co., Publishers, Boston.

### The Romance of the Front Line.

While we ought to beware of the false glamour of romance, there is a spirit in the great characters of romantic tradition, whether in history or in imaginative writings, that holds a great secret. Romance offers certain very valuable elements: the desire to attempt great tasks in some glorious cause, the love of virtuous strength, belief in the possibility of doing prodigious things in the undying glow of a lasting enthusiasm.

Whatever there is of lasting worth in this realm of high resolve has found rich examples in the annals of men and women who have fared forth on the adventure of establishing a world kingdom. Wonderful stories follow these travelers who set out to visit all lands to bear witness to the Son of God.

There is real adventure wherever there is the spirit of a great faith and a loving service; that is as true of your own city as it is of the Islands of the South Seas.

The very vastness of the problem calls out a response from even the most prosaic. Years ago, a traveler, returning to England, related that in Africa he had seen from one place the smoke of 1,000 villages where Christ had never been proclaimed. A listener then and there saw the glory of first announcing the Saviour to such peoples; David Livingstone was won for the great missionary adventure. The subsequent story of his life reads like a great romance, as he, the physician, naturalist, and disciple journeyed back and forth over the dark continent.

There are great figures that every one ought to know. St. Paul was forced reluctantly out of the position of a self-sufficient, narrow, Pharisee into the perilous vocation of a world traveler, daring to face the culture of Athens and the power of Rome. The centuries since have produced daring apostles: Francis Xavier (who died on an island off the coast of China, his adventure incomplete), William Carey, Robert Morrison, Father Damien and many more.

It is not only the heroic figures of fame that we ought to mention but many unknown persons. In numerous unsung missionaries there flamed a sublime ideal; they were, in their simplicity, great.

The missionary adventure has a wonderful appeal because the odds against its success seem so overwhelming. Millions of strange opposing peoples, comprising well over one-half the total population of the globe, still to be evangelized; bewildering difficulties of travel; complex and almost insurmountable language barriers; differences of customs, great climatic risks; persecution, bigotry and fanaticism; the lack of unified organization and the apathy of the unadventurous and uninterested circle at home; these are some of the discouragements. But men and women who go to the uttermost parts merely remember that the odds seemed all against twelve men to whom the First Commission was left, but they faced the impregnable strongholds of ancient religions and civilizations and overturned the world.



There has been a wonderful demonstration in missionary biographies of the power of persons who felt themselves to be altogether inadequate for the task and yet were possessed by the feelings of a power that would transform them and make them more than able to conquer. Surely in many cases the weak have been chosen to confound the mighty! The very finest personalities of our culture, refined by the long process of civilizing influences, have gone out not knowing whither they went, looking for a city whose builder and maker was the father of all races.

They threw the weight of their influence into that dense mass of unenlightenment, when it seemed as if the impact would be pitifully insignificant against the immobile stagnation of the ages. But quietly, won by the miraculous beauty of self-giving love, here and there out of darkness, there came men and women of other races, to be a priceless response to this service. The passionate love for men that has burned in many an apostle's soul presents a picture as well worth drawing as the greatest ideal of the most fanciful romance.

One of Joseph Conrad's characters says: "Women are ready to rise to heights of devotion, unattainable by us men"; at which a bystander observed that he had never met a woman who was not capable of turning out quite exceptional under circumstances that would engage her feelings strongly, concluding: "That sort of superiority in recklessness they have over us makes them the more interesting half of mankind." But what to Conrad was recklessness, may be merely the inrepidity that every day is glorifying the onward movement of our faith in a strange land.—Michigan Churchman.

#### A True Lent.

"Is this a fast—to keep  
The larder lean  
And clean  
From fat of veals and sheep?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?

Is it to fast an hour,  
Or ragged to go,  
Or show  
A downcast look, and sour?

No! 'tis a fast to dole  
Thy sheaf of wheat  
And meat  
Unto the hungry soul.  
It is to fast from strife,  
From old debate  
And hate—  
To circumsise thy life.

To show a heart grief—rent;  
To starve thy sin,  
Not bin—  
And that's to keep thy Lent."  
—Robert Herrick.

For the Southern Churchman.

#### "Which Things Are An Allegory."

Eugenie du Maurier.

What do things mean? That is a question that seems to follow all thinking people as long as they live. A poet tells us that "things are not what they seem." The religious philosopher declares that all things continue in a vain show. The austere James demands, "For what is your life?" and almost in the same breath explains, "It is even a vapor."

Deception, Vanity, Vapor! These are not pretty terms to apply to life!

Softer and sweeter by far is the phrase of the other New Testament writer who in effect calls life a meaningful metaphor when he observes, "Which things are an allegory."

This suggests the parabolic, picture-story method of Jesus in communicating truth to Galilean peasants and Jerusalem fishmongers. In almost every thing we do, or see, or hear that is good and useful and beautiful, there is this double significance of the lower and the higher, the external and the internal, the temporal and the eternal. Just as body and soul go together, so the natural is informed and inspired by the spiritual.

It is possible to note in the monotonous routine of life the rhythms of a heavenly meter; to illuminate the drudgeries and wearinesses of daily living with the gleam of a heavenly vision; to take the substantial architectures, ecclesiastical and political, which we see everywhere around us, as the symbols of a higher truth and eternal law and order. "Which things are an allegory."

Origen, among the Church fathers, was especially noted for the varied way in which he sought to trace in nearly every fact or figure of the Old Testament some mysterious spiritual significance. It may be overdone, and has often been overdone by one-sided Biblical exegetes. But that does not affect the fact that the whole framework of this present physical order is but the symbol and servant of the celestial glories and heavenly life yet to be revealed.

In this sense of using the lower as a tool by which to work toward the higher no Christian believer can believe too well that "these things are an allegory."

#### The English Bible.

"In the year 1523, there was hot debate in a country house near Little Sodbury, in Gloucestershire, on the new ideas spreading from Germany upon religion. The tutor of the family, a young Gloucestershire man, educated at Oxford, championed the cause of the new movement. Communing and disputing with a certain learned man, writes Foxe, in whose company he happened to be, he drove him to that issue, that the learned man said, 'We were better be without God's laws than the Pope's.' Master Tyndale hearing that answered him, 'I defy the Pope and all his laws'; and said, 'If God spare my life, ere many years I will cause that a boy that driveth the plough shall know more of the Scripture than thou doest.'"

Tyndale fulfilled his promise, for within five years he put through the press the first New Testament done into English from the Greek. It was a noble piece of work, with such accuracy of rendering of the original, and in such vigorous and simple English, that it has remained until this day the foundation upon which all other English versions have been built, giving a form and character to the English Bible glorious and incomparable. It cost Tyndale dearly, for he had to leave his native land forever, to face, as he says, "poverty, exile, bitter absence from friends, hunger and thirst and cold, great dangers and innumerable other hard and sharp fightings." Almost every learned man in Tyndale's day feared the widespread dissemination of the Scriptures. It was thought the common people were devoid of the quality of judgment, and to put the sacred writings in their hands would inevitably mean the upspringing of innumerable heresies and sects. Nevertheless the books were published, and in spite of prosecution people bought and read and cherished them.

"On 7 March, 1528, John Pykas, of

Colchester, was brought before Bishop Tunstal on a serious charge, and he confessed that 'about two years last he bought in Colchester, of a Lombard of London, a New Testament in English and paid for it four shillings, which New Testament he kept, and read it through many times.' He "read it through many times"; that is the phrase we may profitably dwell upon. In those days of the revival of learning and the beginning of the spread of printed books it put within the reach of almost all the most wonderful collection of writings in the world.

"Consider," wrote Thomas H. Huxley, the English Scientist, "the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain and is as familiar to noble and simple, from John o' Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village to be tries and other civilizations, and of a tries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world."

That is part of the Bible's service to its readers. It lifts them out of their isolation, enables them like the ancient poet's hero to see "the cities of many men and to learn their mind," and in doing this it brings them to that chief source of human culture and development which Plato spoke of, "the contemplation, the study of all time and all existence."

It was a favorite view of the ancients that spirits grow great as they feed upon great themes, great events, great aspirations, great truths. One wonders how in view of all this the English Bible can be neglected by intelligent people. Parents sincerely desirous of forming the minds of their children upon great models, and bringing them to high and spacious thinking; young men and women cherishing dreams and hopes, unformulated and nebulous, but real and striving for expression, how can they possibly overlook the richest, most varied, most inspiring, most touching collection of writings in existence!

It means something when a book can maintain itself for a generation. When it lasts for a century "there is something in it; when for many centuries there is a great deal in it; and when it laughs at oceans and barriers of race and speech as well as at time, we may be sure it is relevant to us." One could wish there might be an increase among us of conscious self-direction and wise choosing in regard to reading. There is so much lazy reading in trivial books. Not much harm in it, perhaps, but our time is gone and the spirit is untouched to noble issues and the diviner outreachings.

To live with the great writers of the Bible, sharing their thoughts, kindled with their imaginings, knowing with them the touch of the Infinite, and seeing now and again by "the light that never was on sea or land," this is the privilege of every man today. But it is only the wise who claim it.—Newark Churchman.

#### Purely Inspirational.

The archbishop had preached a fine sermon on the beauties of married life. Two old Irish women coming out of church were heard commenting upon his address.

"'Tis a fine sermon his reverence would be after givin' us," said Bridget. "It is indade," replied Maggie, "and I wish I knew as little about the matter as he does."—Tid-Bits (London).



# For the Young Folks

## Salute to the Trees.

Many a tree is found in the wood  
And every tree for its use is good;  
Some for the strength of the gnarled  
root,  
Some for the sweetness of flower or  
fruit;  
Some for shelter against the storm,  
And some to keep the hearth-stone  
warm;  
Some for the roof and some for the  
beam,  
And some for a boat to breast the  
stream—  
In the wealth of the wood since the world  
began  
The trees have offered their gifts to man.

But the glory of trees is more than their  
gifts:

'Tis a beautiful wonder of life that lifts,  
From a wrinkled seed in an earth-bound  
clod,

A column, an arch in the temple of God,  
A pillar of power, a dome of delight,  
A shrine of song, and a joy of sight!  
Their roots are the nurses of rivers in  
birth;

Their leaves are alive with the breath of  
the earth;

They shelter the dwellings of man; and  
they bend

O'er his grave with the look of a loving  
friend.

I have camped in the whispering forest  
of pines;

I have slept in the shadow of olives and  
vines;

In the knees of an oak, at the foot of a  
palm

I have found good rest and slumber's  
balm.

And now, when the morning gilds the  
boughs

Of the vaulted elm at the door of my  
house,

I open the door and make salute:  
"God bless thy branches and feed thy  
root!"

Thou hast lived before, live after me,  
Thou ancient, friendly, faithful tree!"

—Henry Van Dyke in Scribner's Maga-  
zine.

For the Southern Churchman.

Big Thoughts for Little People.

## OBEDIENCE.

By The Rev. Thomas F. Opie.

The law or rule of obedience is about  
the most important rule for children  
—and indeed, for all people—to ob-  
serve. Who is the unhappy child?  
The one who has been disobedient—  
that is, the one who has not obeyed the  
rules, and has had to be punished. This  
is true in the home and in the  
school and in all walks of life. Of  
course the home has to have rules, just  
as the school has to have rules—or  
just as all games have to have them.

These rules are not written down  
or printed on a card and placed on  
the walls, but every child soon finds  
out from father or mother that there  
are rules, and that they must be obeyed.  
Some homes are not happy and they are  
not peaceful, because the children are  
disobedient—they do not play accord-  
ing to the rules! They do not have the  
right regard for brother or sister, or  
for father or mother, or they do not  
have the proper regard for the furni-

ture, or the walls, or the other things  
and people in the house!

Do you know that all the people who  
are unhappy, all the people who are  
in prison, all the people who are now  
being punished, are the ones who have  
not played by the rules. If everybody  
lived according to the rules of what  
is right and just and what is proper  
and best and what is sensible and good  
and clean and pure, then life would be  
peaceful and sweet and noble, and  
everybody would be happy and useful.

When sister or brother does not obey  
the rule of promptness for meals and  
for going to bed and for getting up  
in the morning, you see it makes for  
trouble and meals are late and irregu-  
lar and things are "out-of-joint" gen-  
erally. If you are late and the other  
fellow is kept waiting, you see it is  
not just or fair to him—and it is not  
fair nor proper to keep father and  
mother or teacher waiting. Obey the  
rule of promptness.

Then there is the rule of order. If  
everything is out of order, it makes  
for confusion and hurts the cause.  
Keep things in order. Keep orderly  
yourself. Keep your clothes in order.  
Keep all your play-things and all your  
belongings in order. This is "playing  
the game," for without order—every  
thing and every body in its or his or  
her place—there can be no successful  
game. If the bat is in the closet and  
the mitt is in the cellar and the mask  
is in the garret and the players are  
here, there and everywhere—you see  
there can be no game of ball! They  
have all got to be in place at the right  
time. That is the way with the great-  
est game of all—life.

The boy or girl who does not learn  
the lesson of orderly and prompt and  
constant obedience at home, nor yet in  
school, must learn it by hard knocks  
out in the field of life, away from lov-  
ing parents and teachers. Learning the  
rule of obedience early in life keeps  
one from trouble all through life. The  
man who disobeys the laws of health  
and hygiene and cleanliness, suffers  
for it in bad health and hospital treat-  
ment. The man who does not obey the  
civil laws, suffers in jail or in prison  
or in loss of self-respect. The man who  
does not obey God's laws suffers for it  
throughout life. But those who early  
learn to be obedient are the happy ones  
who are in harmony with all just laws  
and are entitled to live long and hap-  
pily—because they "play the game" ac-  
cording to the rules.

## Virginia's Surprise Party.

"Deary me! deary me! such a worry  
as I'm in!" exclaimed Granny Mullen.

Virginia, who was crossing the Mul-  
len farm-yard, having waded up the  
brook, paused at the back door and  
called out anxiously: "What kind of  
trouble is it, Granny Mullen?"

Startled, the little old lady slammed  
her oven door and came out onto the  
porch.

"Trouble enough with the children  
having a party this afternoon and I  
promised to make the little cakes and  
the cream puffs. Now the hens have  
stolen a nest in the haymow and I'm  
too stiff jointed to climb the likes of  
that," she explained.

A party! Virginia loved parties, and  
she had not been invited to this one.  
She hadn't lived in the village many  
weeks, but why should they have left  
her out? She felt a lump in her throat,  
and she remembered that she had

caught the boys and girls whispering  
together often that week at school.  
When they had seen her coming they  
had run away laughing.

"Well, I'm sorry, but there won't  
be any party today. I can't make little  
cakes and cream puffs without eggs,"  
commented Granny Mullen, the cake  
woman.

All the village came to Granny Mul-  
len to have their wedding cakes and  
Christmas cakes made, and no one ever  
thought of having a party without hav-  
ing Granny Mullen make the sweets.

Suddenly Virginia laughed out loud.  
Why couldn't she climb the haymow  
and hunt the eggs? But it wasn't her  
party, and she hadn't been asked. Still  
it was too bad to spoil a party just  
because there weren't any eggs in the  
pantry and plenty in the haymow.

"Give me a basket, granny, and let  
me climb the haymow," offered Vir-  
ginia.

"Bless your heart, honey, think you  
can? I was afraid I couldn't get them  
till grandpa came home tonight," Gran-  
ny Mullen answered, taking down from  
a nail a little red basket.

Virginia, with the basket clutched  
in her fingers, skipped across the barn-  
yard to the stable. A cackling hen flew  
out through the open doors as she ran  
across to the haymow. How would she  
ever get on top? Her bright eyes  
searched the dim barn; then, catching  
sight of a ladder half buried in hay,  
she saw that it led straight to the  
top.

Very slowly, one step at a time, for  
Virginia was not used to ladders and  
haymows, she crawled up rung upon  
rung. A little breathless, she dropped  
into the depths of the sweet-smelling  
hay. Shaking the hayseed out of her  
hair, she stumbled forward, searching  
for nests. Ah, here were two eggs,  
and here another nest with more and  
still another nest and another! She  
soon had a dozen, surely enough eggs  
to make cream puffs for the party. Now  
she must get down.

Suddenly she leaned over the edge  
and looked across the barn. She could  
not climb down the ladder and carry  
the basket of eggs. She had used both  
her hands in climbing up. Away in  
the opposite corner the hay was heaped  
in a mound on the floor and built clear  
to the mow where she stood. What  
fun it would be to slide down! But the  
eggs would smash all to pieces.

Perhaps if she packed the soft hay  
all around them they might not break.  
So she took them out and, wrapping  
each, laid them back in the basket.  
Then she put more hay on top.

Squatting on the edge of the mow,  
with the basket held firmly in her  
dimpled hands, she skipped easily over  
the side. She felt as though she were  
sinking, sinking; then suddenly she  
came to a stop. She was on the barn  
floor and half buried in the mound of  
hay.

With a funny little shake she  
scrambled to her feet and ran out of  
the barn to the farmhouse. Granny  
Mullen unpacked the eggs, laughing  
happily.

"Thanks, deary," she exclaimed,  
"and I hope they give you a good share  
of the little cakes at the party."

But Virginia could not even smile  
in response, for she had not been in-  
vited to the party.

It was late in the afternoon as she  
snuggled up in the crab-apple tree half  
asleep that she heard mother calling  
excitedly: "Ginnie, Ginnie, come quick.  
Somebody is here to see you."

Her eyes all starry, Virginia ran to  
the garden, and there, all dressed in  
their Sunday best, romped the boys and  
girls of the village. They were laugh-  
ing at her surprised face and calling  
for games. Mother was spreading a  
snowy cloth under the trees, and a lit-



the girl in blue was counting out Granny Mullen's cream puffs.

"Ginnie, Ginnie, did we surprise you?" chorused the children. Virginia laughed aloud. The party had been for her, after all, and just suppose she hadn't hunted the eggs in Granny Mullen's haymow?—Blanch Gertrude Robins.

#### The Optimist.

I sing a song to the Optimist,  
To the man who is brave and strong,  
Who keeps his head when things go right,  
And smiles when things go wrong.

I am proud of the genial Optimist,  
His radiant voice and speech;  
He helps to smooth the rugged path  
Of all within his reach.

I like the way of the Optimist,  
Who looks for the bright and best;  
He scatters sunshine as he goes  
And leaves his fellows blest.

I am glad to meet the Optimist  
With his message of good cheer;  
He carries hope and confidence  
To those assailed by fear,

So here's a song to the Optimist,  
Who laughs and works and sings,  
And daily shows this weary world  
The way to better things.

—Grenville Kleiser.

#### "9teen Rats."

"You are such a dear, Billy Boy! I'm most certain you'll get it. You're the handsomest cat I know of anywhere."

"You are the beautifullest cat in the whole world!" exclaimed the loving little mother. "And that black ring around your white neck is just too cute for anything. Looks exactly like a gentleman's tie."

Polly Bess was going to the fair in the afternoon. So was Billy Boy. He was going to take the prize.

On the way to the grounds they passed little Jane Moore trudging on through the thick white dust. Polly Bess's father stopped and asked her to ride.

"Let me take your bundle," he said kindly as he opened the car door for her.

"O, be careful, Mr. Carroll!" she warned. "It's my Pussy Whitefoot. I'm taking her to the fair to exhibit her and get the prize. I put her in a paper sack, so's not to get her dusty. Pussy Whitefoot doesn't mind; she's a very 'bliging cat.'"

"Gracious!" thought Polly Bess, "she's going to exhibit that old freckled cat with hair so short it will hardly hide her skin. I should think she'd be ashamed to."

Soon they reached the fair grounds and were swallowed up in the dusty holiday crowd. The cat show had not begun, because as yet there were no cats. It began as soon as Billy Boy and Pussy Whitefoot arrived. By and by others were entered, and all were placed in a long wire cage. Little Jane and Polly Bess wandered up and down, gazing into all the little furry faces and gravely examining each furry coat.

"There's not a cat here that comes up to my Billy Boy—no, not one," Polly Bess said to herself.

"No cat here has a card around its neck telling how many rats he's caught," mused little Jane, pulling the piece of pasteboard straight and prim under Pussy Whitefoot's chin. "I'm so glad I thought to put it on! They would never have known about that."

The card was tied on with a piece of bright red twine; ribbon was scarce at little Jane's. It read in rather

bold letters: "I have ketched 9teen Rats in jes 1 Muntth." Polly Bess read the card and felt somewhat ashamed of her Billy Boy. Billy Boy had never in all his life caught a rat that his little mistress knew of.

"Little Jane will be badly disappointed if she fails to get the prize," Polly Bess said to herself. "And she hasn't had any fun, either. I'm really sorry for Jane." Then she remembered something mother had told her. Every single word came back to her now. Mother seemed to be saying it over to her there in the big fair hall. Polly Bess watched the prize man slowly coming from one end of the cage to the other. She tried not to listen to mother's low, sweet voice, which seemed to be whispering into her ear: "Do unto others as you would have them do unto you."

The prize man had not put any ribbon on any cat's neck yet, but was measuring up each as he passed. He had not reached Billy Boy nor Pussy Whitefoot. Little Jane, close to his elbow, was breathlessly waiting.

While the prize man was looking at two large, fat, brindle cats, just two cats from Billy Boy, Polly Bess thought very hard indeed. Then Polly Bess ran ahead to Billy Boy, softly opened the cage door, gathered his silky, warm body into her arms, and silently left the hall.

"You won't mind, will you, Billy Boy?" she cooed into his soft, white ear. "You see it is this way, dear Billy: Little Jane didn't have one mite of fun nor anything to eat; she didn't even ride the merry-go-round. Pussy Whitefoot is all she has, and she is a dreadful ugly cat. You're beautiful, Billy Boy, and I'm sure you are willing to let little Jane's cat get the prize. We must remember what mother said about the Golden Rule and let Pussy Whitefoot have it."

Sure enough, Little Jane's cat carried off the prize. It may have been the "9teen Rats," or it may have been because Billy Boy was not there when the prize man came along. Anyway, when Polly Bess came back to the hall there was the blue ribbon around Pussy Whitefoot's neck. And there sat little Jane close to her pet, her face aglow with smiles.

"O, Polly Bess, my Pussy Whitefoot got it!" she rapturously exclaimed. "I guess maybe it was the card about the rats. I'm so glad I put it on.—Baptist Standard.

#### Hippy Helps.

One afternoon Uncle Hinkleby Hop-Toad heard his great-nephew, Hippy Hop-Toad, screeching wildly.

"What is wrong, Hippy?" he called as he looked out of his window.

But the little toad merely went on screeching and hopping as he screeched. Soon everybody in Toadville-by-the-Pond came to find out what was the matter.

"Come! Come down to Pebbly Pond!" Hippy cried, finding his tongue at last.

The whole crowd went hurrying to Pebbly Pond. The first thing they saw was Miss Miranda Minnow, the principal of the Minnow School of Fly Catching. She too was crying and darting round at a great rate.

"Dear, dear! What is the matter?" asked kind-hearted Uncle Hinkleby.

"Why, hasn't Hippy Hop-Toad told you?" sobbed Miss Miranda.

"No," answered Uncle Hinkleby. "He seemed excited over something, but he was too much excited to tell what it was."

Miss Miranda Minnow mopped her eyes with a trembling fin before she answered. "My—my favorite pupil, Ezekiel Minnow, has been caught on a hook!" choked Miss Miranda. "Hippy

saw it happen."

"How dreadful!" sympathized the crowd. "But what can we do about it?"

"If he would swallow a fishhook, he has only himself to blame," said a cross old lady frog. "That comes of greediness, you see."

"He was such a clever little fellow," said Miss Miranda mournfully. "I never dreamed that after all my careful training he would rise for a sham fly! it's too dreadful!"

"It was a very small fishhook," Hippy interrupted. "The boy that caught Ezekiel dropped him into a tin can that had water in it."

"Where did the boy carry the can?" asked Uncle Hinkleby.

"I followed a little way," answered Hippy, "and saw him go to the yellow house on the hill."

Miss Miranda began to look more cheerful. "Maybe there's some chance of getting him back alive," she said.

Uncle Hinkleby looked round the crowd and drew a long sigh. "It would be a brave thing," he said, "to go and try to rescue poor little Ezekiel Minnow. But I greatly fear the task would be too hard. None of our people could carry the tin can, and of course Ezekiel would suffocate if we took him out of the water to bring him back to Pebbly Pond."

There was a long sad silence.

"But for the dreadful old quarrel,"

Miss Miranda said at last, "the elf people would help us."

"Nobody answered; everybody understood well enough what she meant. Not long before Ezekiel Minnow's accident the king of the elves had given a large boating party on the pond. The party used oak leaves for boats and strong blades of grass for paddles and poles. They were having a fine time when a drowsy old frog came suddenly to the surface and yawned and stretched. The elf king's boat happened to be passing just at that moment, and over it went. The king was angry and put a ban on the pond people. The elves were not even permitted to speak to them.

"What about the fairies?" piped up Hippy.

"The fairies sided with the elves," Miss Miranda said in a melancholy voice.

The crowd agreed sorrowfully that there was nothing to be done, and then they went home. Hippy Hop-Toad alone remained behind; he could do nothing except think of the sad fate of poor little Ezekiel Minnow.

After a while he heard a soft silvery voice saying, "What shall I do? What shall I do?"

Looking up, he saw a fairy lady sitting on a twig; she was rocking a fairy baby in her arms.

Hippy bowed politely. "Can I be of service, ma'am?" he asked.

"If only you weren't a Pebbly Pond person, you could," the fairy answered wistfully. "But you know that old trouble—"

"I live beyond Toadville," said Hippy quickly. "I never lived near Pebbly Pond."

The fairy brightened. "Then perhaps you can help me," she said. "This is the trouble: I am obliged to go to the elf king's garden party this afternoon, but I cannot find any one to take care of Fayette, the baby. Several kind friends have offered to keep her, but she will not let them."

"Couldn't I watch her till you come back?" asked Hippy. "I am rather plain, but I do not think she would be afraid of me."

"She is asleep now," the fairy said. "And I believe she will stay asleep for several hours." She tucked Fayette into her silk-lined acorn cradle. "You have a good face, little toad," she said, "and I know I can trust you."

Hippy climbed the tree, sat down on



the twig, and began to rock the baby's cradle. She did not waken, and the mother fairy fluttered happily away to the party.

When the fairy baby's mother returned at seven o'clock she was very grateful. "What can I do for you to show my gratitude?" she asked.

"I don't want anything but your thanks," Hippy said. And then he added quickly, "Oh, yes, I do! Please, please save little Ezekiel Minnow!"

He hurriedly told her the sad story. The fairy, who had listened carefully, wrote a little note and told Hippy to take it to some powerful cousins of hers, wood elves who lived in a tree near the yellow house on the hill. Hippy went hurrying to the elves, and inside half an hour Ezekiel Minnow had been rescued, can and all, and carried back to Pebbly Pond.

That night there was rejoicing in Toadville-by-the-Pond, and the happiest person of all was Hippy Hop-Toad.—Winifred Bryning, in Youth' Companion.

The Bell of Justice.

In one of the old cities of Italy the king had a bell hung up in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that any one who had been wronged should go and ring the bell, and so call the judge of the city to come and see that justice was done.

In the course of time the end of the bell rope rotted away, so a wild vine was tied to it to lengthen it. One day an old and starving horse that had been turned out by its cruel owner to die, wandered into the tower, and in trying to eat the vine rang the bell to which it was attached. When the judge of the city came to see who had run the bell, he found this old horse. Then the judge sent for the owner of

the poor horse, and ordered that since this animal, which had been so wronged, had rung the "Bell of Justice," he should have justice done to him. He commanded the owner, therefore, to take his horse home and to feed and care for him as long as he should live.—Lutheran.



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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

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TRAINED WOMAN WORKER FOR Mountain Mission Station. Should be under fifty years of age, consecrated, tactful, able to walk. Would handle Sunday School Woman's Auxiliary, Juniors, and do parish visiting. Address "M. 4," care of Southern Churchman.

## Obituaries

**Williamson:** Just after 8 o'clock on Wednesday night, February 8, 1923, in Boynton, Va., MRS. ANNE L. WILLIAMSON, widow of the late Dr. John W. Williamson, entered into that joy that has no ending. She lived here eighty-two years and three months.

**Hayden:** Entered into life eternal, at her home in Smithfield, Va., February 26, 1923, MARY SUE HAYDEN, daughter of Charles Benham Hayden and Mary Elizabeth Kilby, in the seventy-eighth year of her age.

"Strengthened with all might according to His glorious power unto all patience and longsuffering with joyfulness" (Col. 1:11).

**Giboney:** Entered into Paradise on February 22, 1923, in her sixty-ninth year, JANIE KYLE GIBONEY, at the residence of her niece, Mrs. Leighton Huske, at Fayetteville, N. C. Her body was laid to rest at Wytheville, Va.

"Father, in Thy gracious keeping,  
Leave we now Thy servant sleeping."

**Gooch:** Passed away, February 16, 1923, at his home in Staunton, Va., after a brief illness, HARRY CLAIBORNE, beloved son of the late Watson P. and Adele V. Gooch, aged sixteen years.

"I thank my God upon every remembrance of you."

### RESOLUTIONS.

Resolutions passed by the vestry of St. James' Protestant Episcopal Church, Boynton, Va., at a called meeting held in the office of the vestry on Monday afternoon, February 26, 1923, at 3 o'clock:

Whereas, since the last meeting of this vestry it has pleased our heavenly Father, in His infinite wisdom, to remove our friend and comrade, JOHN B. BOYD, from the Church Militant to the Church Triumphant, and

Whereas, while we humbly submit to the will of Him who is too wise to err and too good to be unkind, we feel that in this passing of our fellow-vestryman it is fitting that we place on record the following resolutions:

Resolved—  
First. That in the death of John B. Boyd our community has lost a valued citizen.

Second. That we, as individual members of the vestry, have lost a valued friend.

Third. That our church has lost a true and loyal communicant.

Fourth. That our vestry has sustained a distinct loss in this passing beyond our human touch of our fellow-vestrymen, whose wise counsels and loyal support were a distinct asset at all times; that the vestry of St. James' honor and cherish

his memory, and that we take comfort in the realization that he has entered upon his reward, and that after a good fight well fought, and free from the trials of this life, he is in the presence of the King.

Fifth. That our prayers are offered in behalf of his widow in this hour of her greatest earthly sorrow, and in behalf of his bereaved family.

Sixth. That this tribute of love and respect from his fellow-vestrymen be spread upon the records of this meeting, a copy forwarded to his family, and a copy forwarded to the South Hill Enterprise and to the Southern Churchman.

"Earth to earth and dust to dust,"

Calmly now the words we say,  
Left behind, we wait in trust,

For the resurrection day.

Father, in Thy gracious keeping,  
Leave we now Thy servant sleeping.

(Signed)

THOS. F. GOODE,  
E. L. TOONE,

Committee on Resolutions.

Copy—Teste:

HENRY E. COLEMAN,  
Registrar St. James' Vestry.

### REBECCA LEWIS ANDERSON.

During the quiet hours of the early morning of January 31, 1923, the soul of God's servant, REBECCA LEWIS ANDERSON, widow of John H. Anderson, passed to its eternal reward. She was born July 23, 1846, the daughter of Charles H. and Ellen Lomax Lewis, and the granddaughter of Judge John Tayloe Lomax, of Fredericksburg, Va., where her early life was spent. She had lived in Washington, D. C., for the past thirty-five years, and had been a faithful member of St. Andrew's Church all of that time. She was a devoted member of the Daughters of the King and keenly interested in the affairs of her church at all times. Two daughters survive her, Mrs. H. V. King and Miss Charlotte Lomax Anderson.

Within the circle of these facts there lived a soul of the finest Christian quality. Having accepted Christ as her Lord and Master, her faith became the dominant thing in her life. Physical suffering in more than ordinary measure had been her portion. The loss of a splendid devoted son, George Ross Anderson, on February 23, 1920, had penetrated to her very heart; but through it all her spirit was indomitable and her faith unshaken. For many years she had been consciously journeying home toward God. The little poem which fellows was found in her Prayer-Book, and breathes the very spirit of her life and death:

"Just as softly as fades the light,  
After the sun is gone;  
Just as calmly as through the night,  
The steady stars shine on;  
Just as gently as spring leaves come,  
Or snowflakes whiten the sod,  
Passed she out of this earthly home,  
Into the home of God."

### JOSEPH DILL ALISON.

From a life of great usefulness the loving Father on February 19 called JOSEPH DILL ALISON, in the sixty-fifth year of his life. He was a son of the late Dr. Joseph Dill and Henrietta Townsend Alison.

For nearly fifty years Mr. Alison was a communicant of St. Paul's Church, Carrollville, Ala. To him as lay reader is due the credit of keeping the church open for regular services for the past thirty-five years when the church was without a rector or at times when the rector was prevented by other duties or illness. For forty years he was a member of the choir and took a very prominent part and interest in all the musical activities of the neighborhood. As a vestryman he served the parish faithfully for nearly forty years, and during twenty-five years of that time he acted as secretary and treasurer. He was a regular attendant of the Church school his entire life, and held for a number of years the position of superintendent. For the past ten years of his life he was the teacher of the Bible class that was largely built up through his own efforts. Besides this, he has materially assisted in all the work of the Church school. For many years he has been a delegate and regular attendant of the Annual Church Council meetings.

Besides his devotion to and work for the church, Mr. Alison has never failed to take a leading part in all activities in the community which has stood for better life among both white and black.

He will be greatly missed by the negroes of this section, who had unlimited confidence in him, and to whom he was a true Southern friend. For many years he has been one of the directors and treasurer of the Manual Street Training School, an industrial school for negroes at Richmond, Ala., which has several hundred pupils.

Of him it can truthfully be said that



THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from Page 10.)

value them more because they do not make many mistakes, and if they make a few mistakes, and make them not always on the same side, then do we believe them honest.

Now I considered the kinds of perfection, and I knew that whatever kind of perfection shall ever be attained by man must be other than mechanical or mathematical Perfection. And I considered this, that He who knoweth our frame and remembereth that we are Dust may even set some sort of moral value upon mistakes that are honestly made, but which show to God that we are doing our best. For God could have made a world of Moral Cash Registers, but He seemeth to have preferred to make Man.

—From the Christian Century.

HEROISM.

Hymn—507 (O. H.), 85 (N. H.).

Scripture Reading.

Creed and Prayers. Pledge allegiance to Cross.

Program—Paper: Is Heroism Possible Only in Moments of Great Stress? Have several short sketches of lives of modern Heroes—Peter Trimble Rowe, Bishop of Alaska; Hudson Stuck, Archdeacon of the Yukon; Dr. Grenfell, Labrador.

Discussion—Which is easier, to die the Hero's death or to live the Hero's life?

What professions make the greatest call to heroism today? Sing or recite together:

I would be true for there are those who trust me,  
I would be pure for there are those who care,  
I would be strong for there is much to suffer,  
I would be brave for there is much to dare.  
I would be a friend to all the many friendless,  
I would be giving and forget the gift,  
I would be humble for I know my weakness,  
I would look up, and laugh, and love, and lift.

Hymn—145 (N. H.), 91 (O. H.).

—From Y. P. S. L. Diocese of Texas.

every talent given to him has been employed for the benefit of his fellowman, and that he consecrated them to the glory of God and the advancement of God's Kingdom, so that truly that promise of the Master, "Well done, thou good and faithful servant, enter ye into the joy of your Lord," applies to him.

Resolutions.

Whereas, in His divine providence, Almighty God has called from our midst Mr. Joseph Dill Allison, for thirty-five years lay reader and for nearly forty years vestryman of St. Paul's Parish, Carlisle, one of the active laymen of the State and a leader in all the activities of the local church and Sunday school, the members of St. Paul's Parish do register their deep and sincere sorrow over their great loss, but bow their heads in humble loving submission to the will of the Father.

Be it resolved, that the parish and Sunday school extend to the bereaved family their deep sympathy and love at this time of sorrow.

Be it further resolved that copies of these resolutions be given to the Church papers for publication, to the bereaved family, and placed on the records of the parish.

(Signed)

B. L. YOUNGBLOOD,  
THEODORE L. WADE,  
M. G. CASSELL,  
PAUL E. ENGLE,

Committee.

B. L. YOUNGBLOOD,  
Clerk of the Parish.

MATTHEW JOEL COX.

In the early morning of December 20, 1922, MR. MATTHEW JOEL COX quietly passed away after an illness of several weeks. He was born near Sheppards, Va., January 20, 1853, therefore had nearly reached his seventieth birthday.

Mr. Cox was one of the oldest members of St. Peter's Church, Curdsville, where he was much beloved by his brethren with whom he served on their official board for years. The church will greatly miss his presence and influence, having been a vestryman for many years.

He was a devoted husband, gentle, kind, sympathetic and helpful. He was known far and wide for his hospitality. His home was open not only to his relatives and friends, but to any stranger who was in need of shelter and comfort.

Mr. Cox is survived by his wife, who was Miss Annie Page Jones, daughter of the late Louis Dibrell Jones, of New Store, Va.; an adopted son, James Cox, of Sheppards; little niece, Polly Jones, and one sister, Mrs. James Steger.

Funeral services were held in his home by his pastor, Rev. T. H. Lacy, D. D., of Richmond, assisted by Revs. C. M. Barrall and Melvin Bowling, of the Presbyterian Church, and his remains were laid to rest in the family cemetery. The large number of relatives, friends and neighbors who attended and the beautiful floral tributes bore testimony to the esteem in which he was held.

He served faithfully God and mankind, and when the evening shadows of life lengthened his path was made light by the Eternal Presence.

March.

My ship is riding with the gale;  
The mast sways wide across the sky;  
And from the crow's nest I can see  
The windy world go sailing by.

I see the hills, the brooks, the clouds;  
Shepherds, and lambs, and everything,  
The wind is blowing home the birds;  
It blows my ship right into Spring.

—Anna Milo Upjohn.

Personal Notes

Bishop and Mrs. Thomas, of Wyoming, sailed for Europe on February 3 for an extended stay. The Council of Advice, the Very Rev. David W. Thornberry, Laramie, president, has been designated as the ecclesiastical authority of the District of Wyoming.

The Rev. Frank Whittington Creighton, rector of St. Andrew's, Albany, N. Y., has accepted a call to succeed Bishop Oldham as rector of St. Ann's, Brooklyn, and will take up his duties immediately after Easter.

The Rev. W. C. Robertson, rector of Christ Church, Chattanooga, Tenn., is taking three months' duty at the Church of the Advent, Boston, Mass., beginning February 1.

The Rev. William T. Reynolds has resigned the rectorship of Trinity Church, New Castle, Pa., to become Archdeacon for the Diocese of Erie. After March 1 his address will be Erie, Pa.

The Rev. John Williamson, rector of St. John's Church, Lancaster, Ohio, has resigned and accepted work with the Seaman's Mission in New York. He will eventually go to Manila, P. I., to establish a seaman's mission there.

The Rev. Frank P. Willes, who, for eleven years, has been rector of St. Mark's Church, Roxbury Mills, Md., has resigned and is now in charge of the Church of St. Matthew, Brooklyn. His address is 180 Macon Street.

The Rev. William N. Harper, M. D., formerly of Belhaven, in the Diocese of East Carolina, has assumed charge of the work of the Church among the colored people of Lynchburg, Bedford and Roanoke, and has established his residence at 1308 Wise Street, Lynchburg.

By the advice of the Bishop of the Diocese the Rev. John E. Shea has been asked to take temporary charge of the Parish of Cairo. Mr. Shea is now in residence and should be addressed, The Rectory, Cairo, Ill.

ORDINATIONS.

On the second Sunday in Lent, February 25, at Saint Stephen's Church, Sewickley, the Right Reverend Alexander Mann, D. D., Bishop of Pittsburgh, admitted Deacon, Mr. Frederick Charles Prentiss Hurd, of the Class of 1923 of the General Theological Semi-

nary, New York. The candidate was presented by the Rev. Alleyne Carleton Howell, D. D., rector of the parish; and the sermon preached by the Rev. Elmer J. Bailey, Ph. D., Examining Chaplain. After his graduation in May, the Rev. Mr. Hurd will take up work in the Diocese.

On Sunday, February 18, in St. Paul's Church, Grand Forks, N. D., Bishop Tyler ordained Mr. John deB. Saunderson to the Order of Deacons. The sermon was preached by the Bishop, and the candidate was presented by the Rev. F. W. Goodeve, rector of St. Paul's Parish, Grand Forks. A large congregation was present, and the music of the choir of St. Paul's was up to its usual standard, and that is saying a great deal, as there are few churches where the work of the choir is so uniformly excellent as in this church.

Mr. Saunderson has for the last eighteen months been a licensed lay-reader, living with his family in the rectory at Bathgate and carrying on the work at the Church of the Redeemer, Bathgate; Grace Church, Pembina; St. Peter's, Walhalla, and occasional services at St. Thomas. To the three regular places already being served by Mr. Saunderson, the Bishop has added St. James' Mission, Grafton.

Mr. Saunderson has done most excellent work as a lay-reader. He has succeeded in a very marked way in developing interest among the people in the town in which he is at work. A marked feature of Mr. Saunderson's work has been the leaflets that he himself has prepared on the doctrine of the Church, and sent them out to the families in his field, both in the towns and to the scattered communicants wherever he has been able to find them.

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